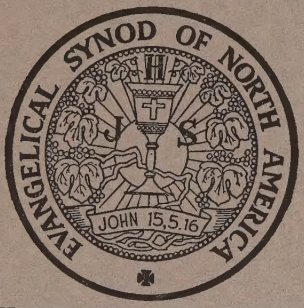
Theological Magazine

OF THE

EVANGELICAL SYNOD OF NORTH AMERICA

Volume 62 January, 1934 Number 1



Motto: 1. Cor. 3, 22-23.
Πάντα ὑμῶν ἐστίν, ὑμεῖς δὲ Χριστοῦ.

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Published bi-monthly and entered at the post office at Saint Louis, Missouri, as second-class matter in December, 1898.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October, 1917, authorized on July 3, 1918.

V.62
1934

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Theological Magazine

Prospectus 1934

Dear Brother:

The past year has not been without serious consequences for the "Theological Magazine". The depression made itself felt here as everywhere else. We lost a not inconsiderable number of subscribers. Since the "Magazine" has always worked with a financial loss it was naturally worse this year than in ordinary times. Finally the Board of Publication took a desperate step. It passed a resolution to recommend to General Conference to discontinue the "Magazine".

General Conference when confronted with this resolution did not simply carry out the recommendation of the Board of Publications. The resolution passed by it read as follows: "General Conference orders the revision of the 'Theological Magazine' from its present form, and asks the Board of Publications to request the faculty of Eden Seminary, and others who are qualified, to undertake the development of a Theological Journal which will more fully serve the purpose of such a publication".

The last clause of this resolution seems to imply a certain criticism of the "Theological Magazine" as heretofore conducted; but we can truthfully say that such criticism has never come to our ears before.

The resolution was a great surprise to the present Editor, as may be imagined. But we were dissatisfied with it not from personal reasons so much, as on the grounds of a serious omission in the resolution. Time and again we had emphasized the fact that since the union with the Reformed Church would take place, now was the psychological moment to seek the support of the Reformed Church for the "Theological Magazine". We had even written letters to all members of the committee that had to pass on the report of the Board of Publications telling them that the Reformed Church stood ready to unite with us in advancing the "Magazine". The committee failed to consider the challenge of the hour. But when the faculty of Eden Seminary had its first meeting on this matter, the professors proved equal to the occasion. One of their resolutions was as follows: "The faculty of Eden Seminary proposes that the policy and management should be begun *with the cooperation of the seminaries of the Reformed Church in the United States.*"

With this cooperation the success of the Magazine to be developed seems to be assured. We bespeak for it a bright future for an indefinite period of time.

The *present "Theological Magazine" goes right on until it is merged** in the new Theological Journal to be developed by Eden in conjunction with the Reformed seminaries. We trust that all our

readers will stand by us and new ones will join us so that when the time comes we can hand over our Magazine intact and in good shape to its successor.

Below we give a list of those who have promised to contribute in 1934 and the subjects on which they are to write:

Professor Elmer J. F. Arndt on the *"Ethics of Schleiermacher"* and the *"God Idea"*

Rev. J. Ernst, Ph. D., on the *"Religion of Convicts"*

Rev. Erwin A. Koch on *"Education or Destruction"*

Rev. A. C. Kroehler on *"The Problem and Promise of Peace"*

Rev. P. L. Lehmann on *"Karl Barth"*

Dr. J. C. Leonard (Reformed) on *"The Immanence of God"*

Rev. H. C. Schick, D.D., on *"Shakespeare and the Bible"*

Rev. A. A. Susott on *"The Church or/and the Sunday School"*

Rev. R. C. Stanger on *"The Kingdom of God and the Modern Church"*

Others from whom we expect contributions are: Dr. F. Herman of Lancaster, Pa.; Dr. Geo. W. Richards, Reformed Seminary, Lancaster, Pa.; Professor Th. Mueller, Dean of Elmhurst College; Rev. F. W. Schroeder; Rev. H. W. Schlinkmann. Their subjects have not been chosen as yet.

Zu dem deutschen Departement werden beitragen: Dr. E. Schieler. Er schreibt über „Die Union von 1817" und über „Schleiermachers Leben und Lehre." Dr. G. F. Schuetze schreibt über „Pastorale Seelsorge in der Jetztzeit" und über „Das Bekenntnis der neuen Kirche." Dr. O. Dibelius schreibt über „Die Deutsche Kirche und die gegenwärtige Lage"; wahrscheinlich auch über den „Jetzigen Stand der Theologie." Er wird auf sechs Monate in San Remo (Italien) sich aufhalten und von dort schreiben. Dr. Werdermann vom akademischen Institut in Dortmund (Deutschland) wird schreiben über „Die Lage in der Homiletik in Deutschland," „Die religiös-pädagogische Bewegung," „Liturgische Probleme" und andres.

And now, trusting that the divine blessing may rest upon us,

I am yours sincerely,

H. Kamphausen, D.D., Editor.

Cleveland, Ohio,
December, 1933.

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* Which will be by the end of 1934. *The Editor.*

Theological Magazine

of the

Evangelical Synod of North America.

Published by the Evangelical Synod of North America. Price per copy (six numbers) $2.00; to foreign countries, $2.20. Rev. H. Kamphausen, Dr. theol. (Giessen Univ.), 1956 W. Boulevard, Cleveland, Ohio, Editor.

All communications relating to editorial work, all contributions and exchanges must be addressed to the editor.

All communications relating to business matters must be addressed to Eden Publishing House, 1712-24 Chouteau Ave., St. Louis, Missouri.

Volume 62 | St. Louis, Mo. | January 1, 1934

IS THE THEOLOGY OF CRISIS A CRISIS THEOLOGY?

When the publication of a commentary on the letter to the Romans, in the year 1919, swept a new name and a new movement into the ever turbulent stream of theological inquiry, it was a comfort to many a liberal—lay and cleric alike—to be able to ignore the fresh disturbance as a "war psychosis." To preachers and teachers of Christian doctrine, who were making grateful use of that nice adjustment to the world which the "God, immanent in evolution, history and conscience," of the preceding century had made respectable, the aberration was wholesome because it was happily temporary. To a laity, now able to make a nice adjustment to a Church that ultimately must affirm its nature, its votes, and its ledgers, it was both pious and convenient to accept uncritically the judgement of the *sacrae theologiae doctores* over a phenomenon about which they, after all, ought to know more than the rank and file of men and women. Moreover, when the infant theology, in one of its earliest expositions in the English language took the name, "theology of crisis," there was little doubt that what people had initially suspected of it was correct.[1] Its significance would wane, when people had recovered from the hysteria which might be expected to follow any war—not to mention a "war to end war." Even as late as 1931, it was said, in effect, of the author of the "Roemerbrief," "a prophet has indeed appeared. But he is, at the very most, a voice in the wilderness reminding religious people not to be altogether *too* hasty about the compromise between the Church and the world. The better part of wisdom would seem to dictate a

[1] Brunner, H. Emil—"The Theology of Crisis"—Scribners—1929.

rather long look about before sealing the compact, for some neglected elements."[2]

This is, in general, what has been done. The theology of crisis has provided a wholesome antidote against some tendencies current in the interpretation of the Christian message to our country. Perhaps there has crept into our ways of speaking about Jesus, a little too much sentimentality. Perhaps the reality and the persistence of human iniquity to which this theology calls such monotonous attention have implications which require more rigorous concern. Perhaps the bold affirmation of the sovereignty of God which has been ringing in our ears for the last decade and a half ought to find more place in our pulpits—at least as much as the world can possibly endure without hardening its heart. In these respects the theology of crisis is a crisis theology. Having performed ist necessary and reasonable service, it remains quite dispensable.

Now this judgment still prevails among many in this country and abroad, who know that the exponents of the theology of crisis understand the term "crisis" in a sense quite different from its meaning when applied to those temporary turning points in human affairs which seem to require extraordinary insight and energy because a decision cannot be postponed. Recently, however, a situation has arisen in which this theology is involved. It appears to have a possible bearing on the question as to whether those outside the movement or those within it, the better understand its true significance. The Church out of which the theology of crisis came and the State in which its earliest and widest influence has been felt, have arrived at a critical misunderstanding. To put the issue sharply, yet without exaggerating it, what is at stake is this: shall the Church again effect a critical compromise or shall it this time refuse, and hazard its own survival of a persecution, no less critical, at the hands of the state?

The theology of crisis has followed its protest against the theological compromise of the nineteenth century with a similar protest against the imminent ecclesiastical compromise of the second quarter of the twentieth century. The author of the Commentary has become the author of a tract for the times. Karl Barth who once spoke to the world through the letter to the Romans has spoken again through a monograph called "The Existence of Theology Today."[3] We are confronted with a clear and unequivocal statement of the theology of crisis with respect to a crisis which this time in no sense produced it, but which must hear the same essential message. It could be that the theological world, hearing the same voice

[2] Pauck, Wilhelm—"Karl Barth—Prophet of a new Christianity?"—Harpers, 1931. Especially, pp. 19-21; 220.
[3] Chr. Kaiser—Muenchen—1933.

a second time, will leave off beguiling itself with the prospect that it has to do with a disturbance that is largely temporary, and really turn its attention to the full implications of this theology for Christian thinking and Christian living.

The monograph arrived in Bonn on Saturday, July the first, 1933, with the ink of the Munich printing presses scarcely dry upon it. Rumor had it, that the very timely and not altogether favorable nature of the publication would result in its confiscation. And the mysterious summons to Professor Barth to appear in Berlin was not calculated to dispel whisperings. The one rumor seemed to support the other. The fate of the monograph is not known to the present writer. But seeing that it did not bring about the author's dismissal from the chair of theology in the University at Bonn, it may be inferred that the rumors attending its initial appearance were without foundation. Perhaps some knowledge of its contents may disclose the reason why a man could defy the claims of a totalitarian state and still remain one of its employees.[4]

The brochure begins with a significant distinction. "Should I, nevertheless," writes Barth, "venture to utter the 'word for the situation' which is expected of me, dear theological friends of mine near and far, it can really consist essentially only in this question: whether it would not be far better for the Church and for all of us, if just now we actually did not speak 'to the situation' (zur Lage) but rather now above all, each of us within the confines of his calling, spoke 'to the essential matter' (zur Sache), resp. would consider and elaborate the presuppositions which are requisite for speaking to 'the essential matter', day by day . . . .?" (pp. 3-4) To speak 'zur Lage' or 'zur Sache'! To speak to both at once—to the former without jeopardizing the latter; to the latter so that it may effectively determine the former! Who does not recognize in this juxtaposition the perennial task and the perennial perplexity of the Christian theologian worthy of the name? But if with this query, Barth has embarrassed the ambassador of Christ, he has also emboldened him. On the one hand, he will not let the Church either evade or postpone the recognition that in the quandary between the word 'zur Lage' and the word 'zur Sache' its very existence is at stake. On the other hand, he is very sure that unless the word 'zur Lage' is determined solely by the word 'zur Sache', yes, is identical with it, the existence of the Church, resp. theology, is

[4] American religious people have had some glimpse into the contents of Barth's writing from the discussion of it which Professor Dr. E. G. Homrighausen has published. (cf. The Christian Century of July 26th, 1933, and the Presbyterian Advance of October 26th, 1933.) It is a change to be welcomed in the interest of entire accuracy that in the latter article, Dr. Homrighausen has omitted for the most part referring to Barth's statement as a "manifesto." This way of describing it has the force of making the document a merely temporary, semi-political writing, instead of the strictly scientific theological analysis which it intends to be.

doomed. "That which cannot now under any circumstances be allowed to happen is this, that in the zeal for whatever we may regard as a good thing, we lose our theological existence. Our theological existence is our existence in the Church and to be sure as the ordained preachers and teachers of the Church. . . . This our theological existence . . . can be lost to us today." (pp. 4-5)

The existence of theology, of the theologian, depends on the existence of the Church. It is a derived existence, not an independent one. A Christian theologian who thinks and writes his own thoughts—however they may be inspired by the beauty of the sunset, the development of sanitation, the vision of a proletarian order—is a *contradictio in adiecto.* These inspirations can scarcely be other than his own for the Christian theologian is not thus primarily astronomer, civil engineer, or political economist but something else more primary and quite as specific. He is a preacher and teacher in that Church which is agreed that "there is no more urgent claim in the whole world than that which the Word of God has, to be preached and to be heard; that this claim must be satisfied whatever it may cost and whatever may become of the world and the Church itself." (p. 4) The Church in the world! The Word of God in the Church—His Word which has "for us no other name and content than Jesus Christ and that Jesus Christ is to be found for us nowhere else in the whole world than each day anew in the Scriptures of the Old and the New Testament"! (p. 4) This is the ground for the distinction which Barth sees himself compelled to make at the beginning of the monograph. Were it otherwise, there would be neither situation to which to speak any word, nor any word to be spoken. Were it otherwise, the Church would become the Church of the world and that which is so clearly world can scarcely any longer be Church. "For this is the powerful, chameleon-like temptation of this time . . . . that we divide our heart between the Word of God and everything else that we explicitly or implicitly reclothe alongside it with the divine glory, and thereby disclose that we do not have our heart with the Word of God. . . . . How should we then be in the Church?" (p. 6)

The Church exists in the world as really as anything else exists in the world. But the Church exists in the world of the Word of God. This is the premise from which Barth speaks to the Germany of Chancellor Hitler. Such a Church cannot be of the world because it is of the Word of God. But such a Church can be in the world because the Word of God is in the world. And it has no other reality.

Now it is necessary to make no mistake about this promise of Barth's thinking if one is not to misunderstand both what he has to say to the Church of 'the third empire', and why he says it.

For this presupposition has one all-important consequence. It is—that no mere situation of the world can of itself engage the attention of the Church or provoke a word from it. From this distant perspective, it is delightful to contemplate the defiance by one man of another, especially when this defiance may be the personification of an historic rivalry. The spectacle of a lone and unarmed Churchman crying out against the imminent oppression of a tyrant who could summon legions to his support (and this is no fiction even in "demilitarized"? modern Germany), is, for a fact, a sensation in a world wherein the Church has made itself so completely at home. Perhaps, however, for us who are Churchmen, "the attack of Barth upon Hitler's Church policy"[5] as well as appealing to the general human lust for news, at least awakens the secret longing within us to dare as much for the sake of the Church in the kind of a State in which we ascend our pulpits at regular intervals. Why can't we? Plainly, if we follow Barth's writing, because we do not know any more why and of whom the Church exists in the world. We have lost our theological existence. How then can we meet any given historical situation with aught but the silence of the dead? For, "this it is, that I call our theological existence: that in the midst of our existence otherwise (i. e. as men, as fathers and sons, as Germans, as citizens, as thinkers, as possessors of a heart uneasy at all times, etc.) the Word of God is that which it after all is and which only it can be to us, and that our calling as preachers and teachers so exerts a claim over us, as only it can and dare exert such a claim." (p. 5)

To take our theological existence seriously is to take our duty as Churchmen to the Word of God seriously. If in the discharge of our duty, we need to attack the Church policy of the State, if we need to defy a Hitler—then we are at a place where standing, it is imperative to take heed, lest we fall. For if the impulse to attack, if the compulsion to defiance grows out of the zeal for the existence of the Church in the State, then we may be sure that we are falling, and to our destruction. If however, we are moved to speech and action, nota bene, even against the State, out of zeal for the existence of the Church of the Word of God, then we may be very sure that the "gates of hell" will not prevail against it. Strictly speaking, therefore, to describe Barth's brochure as an "attack on Hitler's Church policy," or to regard Barth as defying Hitler, is to mistake his meaning altogether. It is to do the very thing which in three specific instances Barth rejects. The reason in each case is: that the Church spoke to the world, being moved of the world, and for the sake of its existence in the world as a

[5] So Dr. Homrighausen speaks of it—the Presbyterian Advance, October 26th, 1933, p. 6.

part of the world. It will surely die, unless it speak to the world, being moved of the Word of God, and for its existence in the world as a part of the Word of God. (Can one escape hearing again, the Lord of the Church—"He that seeketh His life shall lose it, but he that loseth his life for my sake, and the gospel's, shall find it"?)

"The Existence of Theology Today," is a call to the Church from the Church. It is a call extended in the face of the appointment on that eventful Saturday, the 24th of June, 1933, of a 'Reichskommissar' for the Church under the 'imperial' Ministry of Education. The appointment marked the definite, if temporary?, subjugation of the Church to the State. It marked "a wholly new stage" with respect to three hitherto" preoccupying questions." (p. 7) With a discussion of these three questions, Barth illustrates the hair line—but a life-and-death line!—that must be drawn between itself and every historical moment in which it exists, by a Church that lives "not by bread alone, but by every word that proceedeth out of the mouth of God." The questions are, in the order discussed: (1) The general question of Church reform; (2) the matter of the 'Reichsbischof'; (3) the movement of the 'German Christians', (die Glaubensbewegung Deutsche Christen).

With irony that is thoroughly realistic, if a bit brutal, Barth reminds those of his colleagues who, joining in the fervor of the national awakening, raised almost immediately the cry for Church reform, that on another occasion, no less revolutionary, they were not disposed to utter 'a political judgement'. No significant ecclesiastical voice bestirred itself at the time "of the victory of the revolution of 1918." (p. 11) And it was good so. What then about the Church and the revolution of 1933?" But doesn't the fact that she has not neglected it (i. e. a political judgment) today also, cast suspicion upon the previous right to keep silent? Did she really keep silent at that time on the same ground on which she now believes she must speak?" (pp. 11-12) Barth is too realistic to suppose that the mere reminder will suffice to extricate from this obvious embarrassment, a Church that manifests such great unclearness about "the relation between the political revolution now consummated and that which the Church believes that she must desire and do apropos of such an event." (p. 9). Indeed, he can afford to do the reminding because he himself happens to be in the clear about the relation between the Church and a political revolution. He can ask whence these cries for Church reform proceed? Clearly not from any pressure from the State, for the 23rd of March, 1933, records the utterance of Chancellor Hitler himself: "the rights of the Churches will not be diminished; their position toward the State will not be altered" (quoted by Barth, p. 10). Moreover, when already in January, 1933, it appeared that only a

miracle could keep Hitler from power, there were no ecclesiastical proclamations in the interest of a revised German Church. Why then, do they begin to appear after March the 3rd (the day of the election which sent Hitler into power)? There is only one answer: "the Church has once again been untrue to herself." (p. 11) The sense of all the proclamations which *hominum confusione et Dei providentia* followed March 3rd, disclose either that both in 1918 and in 1933, the Church was "fiddling while Rome was burning," or that suddenly she has listened not to the voice of the Word of God but to the voice of a stranger. When the Word of God is at stake, it makes little difference whether one is deliberately unfaithful or only playing.

It is not an accident therefore, that the cry for Church reform should have issued in an ugly quarrel over the matter of a Bishop. "One might well desire to know how subsequent Church History will solve the riddle: namely, as to what serious, inner, theologically relevant grounds were at hand, so that in the Church movements of the year 1933, especially this question could acquire the significance which it has acquired?" (p. 14) The question: "Mueller or Bodelschwingh?" simply as the personification of the debate over a titular bishop, over "a somewhat ornamented General Superintendent," is too obviously frivolous. No—those responsible for this shibboleth, are frivolous as Churchmen, but not as Church-politicians. "One wanted, even though one didn't trouble, even though one hesitated, to make it clear to oneself, a real Bishop, with a real shepherd's crook." (p. 16) And on what ground? Clearly, not as a theologumenon but because, "one had in the political movement of the time the impressive figure of a leader, who had . . . . factually demonstrated himself as such." (p. 15) Barth paints a lamentably accurate picture of the Church as a political agency. The notion of a Bishop from its genesis through the selection and rejection of Dr. von Bodelschwingh, to its culmination in the appointment of Army Chaplain Mueller was deliberately inspired by a man who had become a leader, because he was a leader and for whom the Church had no parallel. Speaking of Hitler, Barth writes: "not the Chancellorship *made* him a leader, but because he *is* a leader, he has this responsibility and with the victory of the party must become Chancellor." (p. 17) Why shouldn't the Church also have such a leader? The answer is: she should when such leadership is "an event." If such an event is not to be a mere construction after a political pattern, then it must proceed from a Church that knows the secret of its own existence. But what is to be said of a Church that can thus mount upon her banner "the principle of leadership" (das Fuehrerprinzip)? Only this: she has lost her theological, resp. her own, existence. "The German Evan-

gelical Church, in so far as she is in the one holy universal Church, has her 'leader' in Jesus Christ . . . . Where it is understood that he, and to be sure he alone, is leader, there is theological existence . . . . Where there is no theological existence, where one *cries out for* the leader of the Church, instead of *being* leader in His commanded service, there all such calling after a leader is as futile as the shouts of the priests of Baal: 'Baal, hear us!'" (p. 21)

The problematical honor of extending such a call belongs to the "German Christians." The distinctive feature of this movement is "the recognition of the glory of the national socialist state not only as a duty of citizenship, not only as a matter of political conviction, but as a matter of faith; and it demands a Church that is one with it in this respect." (p. 23) In Barth's opinion this movement is worthy of attention less for its own sake than for the way in which the Church has dealt with it, on the one hand, and for the nature of what little opposition is provoked, on the other. "Where," he asks in effect, "was the simple allegiance to Christian truth on the part of a Church that could invite the representative of the State (Mueller) to sit in at her councils, not only as the representative of the State but *also* as a theologian?" This is precisely what happened in Berlin in the so-called "Committee of Three" who constituted the organ of transition from the Church of the General Superintendents to the Church of the State. "Mueller became the fourth of the Committee, as one so nicely put it, 'for confidential cooperation'." (p. 28) And what of the opposition of the so-called "Movement of Young Reformers"? There are representative names among them—Heim, Gogarten, Jacobi, Brunstaedt, Luetgert, et al. (p. 31) "They do not stand in a clear, radical, serious churchly-theological (kirchlich-theologisch) opposition to the German Christians." (p. 30) Rather do they—one is almost tempted to say, "in good liberal fashion"—try to find the laudable motives in the movement of the German Christians, so that while disagreeing in minor points, they might make common cause with them. "They know themselves at one with the German Christians in 'the radical will to reform'." (p. 30) Of course, they reject the non-Aryan clause, and talk about re-forming the Church from within. But here is just another case, where for Barth, a partial distinction is no distinction at all. Obviously, only the formal question of the dependence or independence of the Church can divide the Young Reformers from the German Christians. "Whereas for us the victory of the German Christians . . . . promises a sort of churchly-theological reign of terror (in which the drums will roll in the Church services and E. Hirsch will determine what theology is), a victory for the Young Reformers would

mean but a new, durable form of that mediation (between Creation and Redemption, Nature and Grace, Nation and Gospel) which has always been the most welcome Christian solution. I believe that the Church can deal with the wild and open heretics. Who, however, would have protected her from the kindliness of the ecclesiastical and even 'biblical-reformed' (biblisch-reformatorisch) correct ones, who at bottom mean it no different than the former?" (p. 34)

We need not dwell upon Barth's concluding notice to the German Church. For us it will be more significant to have caught a glimpse of the deeper issue at stake which applies to the Church in America, the Church universal, if it applies at all. What has passed in review before us is the theology of crisis grappling with a crisis that threatens the very existence of the Church, and its own. This crisis has three critical aspects and to each of them Barth makes the same answer. They are crisis for the Church because they involve the fatal temptation. They lure the Church to speak a word for the hour in such a way that she can only seal her doom by uttering it. For she cannot so speak without muffling that essential word on which her own existence depends. Clear thinking about the relation between the Word of God and an historical situation,—or shall we say as well, between theology and ethics, Church and State?—discloses at least this much in the light of a situation that is so recent and so intensely practical that none of us can avoid its implications: it is impossible to be moved by that situation of itself to speak in the name of the Church. This is suicide. For the Word of God (theology, the Church) is never determined by history (ethics, the State). If the Word of God is in history at all—it is history (ethics, the State) that becomes determined by it. I say, "if." Can any one have even begun to understand this tract for the times by the author of the commentary on the letter to the Romans, and doubt that this *"if,"* is an emphatic *"is"? Verbum Dei manet in aeternum!* This is the beginning of all history, of all ethics, as well as of all theology. Can a Church that understands this as the ground and the meaning of her existence ever be *of the world?* Of this Barth's monograph must surely have made us certain—such a Church will always be *in the world.* Perhaps he is still lecturing in Bonn not because the State has not understood the theology of crisis but because Barth's own colleagues in the *ecclesia visibilis* have been inclined to make of his message a crisis theology from which no State has anything to fear.

THE DIVINE IMMANENCE

Jacob Calvin Leonard, D.D.
Pastor, First Reformed Church, Lexington, N. Carolina

A correct conception of God is absolutely essential to the highest happiness and to complete satisfaction in the human soul. I do not mean that the finite mind can explain Deity, nor that the theologian is able to define God in terms comprehensible absolutely to himself or others. But I do mean that the soul of the Christian has a grasp upon the conception of God that is all-satisfying. St. Paul asserted: "I know whom I have believed." He had a soul vision of Jesus Christ, the beloved Son of God; and through Christ He looked into the face of God. Jesus said: "He that hath seen me hath seen the Father." The Christian walks with God and talks with Him. The Christian sees the manifest evidences of God on every hand.

The "Immanence of God" is an expression we do not so frequently use and hear others use as in former times. The "Divine Immanence" means the essential presence of God in all the universe, but distinct from all created things. The immanence of God and His transcendence form the basis of theism as opposed to pantheism. One of our great theologians (Dr. A. A. Hodge) said: "The Christian doctrine of the divine immanence . . . is the very essence of all religion. It admits and adjusts itself to the complementary doctrine of the divine transcendence."

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea
And rides upon the storm."—*Cowper.*

The name of the Messiah was to be called "Immanuel"—God with us. The desire of the sincere human soul is to come into a full feeling of "Immanuel." We need to know God, and we want to feel that He is in fact with us. As Pope says: "He mounts the storm, and walks upon the wind."

The same poet says elsewhere:

"That Power who bids the ocean ebb and flow,
Bids seed-time, harvest, equal course maintain,
Through reconciled extremes of drowth and rain,
Builds life on death, on change duration founds,
And gives the eternal wheels to know their rounds."

And yet again:

"Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees."

You have read the beautiful story of Adlooat, the Eskimo boy who just one time heard a missionary tell about Father-God. It was the unlettered boy's heavenly vision. The missionary travelled on and went from that community, but he left the vision in the soul of the boy. However, the Eskimo youth whose soul was so hungry for the bread of life could find no one to feed him. No one came along to tell him more about Father-God. In the course of time a vessel stopped at the island. Adlooat sought out the Captain; but he, though a white man, could not tell him a great deal. But he did tell him of a Christian school a thousand miles away, and he said he would take him there if he wanted to go. Now, he knew that a boy ought not to run away from home; but the vessel was ready to sail, and Adlooat was so eager to hear about God that he went on even without letting his mother know. He meant some day to come back and tell the others at his home about God. So the Eskimo boy followed his heavenly vision a thousand miles. It led him to the door of a mission house. The door was opened by a man with a kind face. Before him stood a boy in rough clothes, right from a ship after a hard voyage, and this is what he said: "Please, I want to learn about God plenty." Obeying the vision led him to a Christian mission school. There he was trained to know and serve God. He studied hard, and after a while the voice led him back to his own home to teach his own people about "God plenty."

Here is a boy whose soul was conscious of the Divine Immanence.

One of our most common expressions is this: "God is everywhere." We properly teach our children to believe this. It is the saving grace in their lives. I know of no other element in the soul so inspiring to the higher life as personal consciousness of the presence of God. This same soul experience—consciousness of the presence of God—is the most powerful deterrent to evil with which we have any acquaintance. It is therefore easy to see the importance of our being in full possession of this knowledge. It leads to the clean life through clean thought. "Out of the abundance of the heart the mouth speaketh." Soul-knowledge of the immanence of God creates the soil in which develop the best fruits of the Christian life.

The immanence of God—the Divine presence now here with us. God is assuredly everywhere. The doctrine of the omnipresence of God ought to be emphasized far more than it is from the pulpit and the lecture forum. A skeptical father was so hard-hearted that he desired to teach his child the belief that there is no God. He wrote on a slip of paper the words: "God is nowhere," and gave it to the child to read. The little one laboriously spelled

out the syllables, and then said in triumph: "Father, I can read what you wrote. The paper says, 'God is now here'." The little child was wiser than the father.

In the philosophical world of letters we have had all kinds of argument for and against the existence of God. The Holy Bible records the statement: "The fool hath said in his heart, 'there is no God'." Many have tried to convince themselves that there is no God in existence. It seems to me, however, that it is really rather a wish that there were no God than a fundamental belief that God does not exist.

On the other hand all men and women have some innate knowledge of God. We can not, if we would, get away from our consciousness of God. We have within our souls the conviction deeply wrought that there is a Being aside from ourselves on whom we are dependent and to whom we owe individual responsibility. This is the origin of the idea of God. It is innate, and is a component part of the soul-makeup of man. Innate knowledge of God belongs to our constitution because we are sentient, rational, moral beings. The new-born child may have no conscious knowledge of the existence of God; but it does have a knowledge which lies dormant in its mind, in its soul. The soul arrives at its knowledge of God through intuition. Our senses, our understanding, our moral nature are instances of these intuitive truths. We question our minds as to our sense perceptions, and the answer comes back to us that they are intuitions. There are also intuitions of the intellect. The mind needs neither proof nor testimony to know that these intuitions are true. The mind knows them to be true, and there is no argument. In the same way the mind accepts moral truths as being facts by intuition without question.

The existence of God is an intuitive truth. Such has been the common acceptance in all ages. Tertullian said of the heathen of his day that the common people had a more nearly correct idea of God than the philosophers. That was true because the common people *accepted* the fact of the existence of God through intuition. The philosophers tried to *prove* the existence of God. The testimony of the Holy Scriptures is that the knowledge of God is universal.

Then there is the fact of the Divine perfection of our God. This comes to us through the constitution of our nature, and also through the Word of God. The Divine Essence (infinite, eternal, unchangeable) possesses certain perfections which we denominate the Attributes of God. God is Spirit. God is infinite. God is immutable. God is omnipotent. God is omniscient. God exists from all eternity. There is the Divine will of God; the holiness of

God; the justice of God; the goodness of God; the truth of God; the sovereignty of God.

We turn to the first chapter of Genesis, the book of beginnings, and read the record inspired: "In the beginning God created the heaven and the earth." We do not know specifically how far back in time that goes. We do not need to know. Through generations philosophers and scientists have made careful calculations and sometimes speculations in an effort more or less honest to determine the time of "beginning." We do not agree among ourselves as scientists and philosophers and theologians. Taking the dictums of these many wise men we are allowed a wide margin in hundreds, thousands and millions of years. But I think we are agreed that there was a time when the earth did not exist. The Bible teaches us that God spoke the world into existence; that God spoke the universe into being. There was a time when man did not exist. God in His infinite wisdom spoke man into existence. It is easy for me to accept the Scriptural account of the origin of man. There it is stated that God created man in His own image and likeness. That doctrine teaches that by His immediate intervention God formed man's body. That doctrine also teaches that man derived his soul from God through the inbreathing of the breath of life. The beautifully dignified record says: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The divinest exhilaration of the soul is the conscious fact of the Divine immanence. You and I are happiest when we are in closest touch with deity. The question is asked in the book of Job: "Canst thou by searching find out God?" A few years ago when wireless telegraphy was just beginning to be talked of, Signor Marconi was asked what he knew about it. His immediate answer was: "I do not know a thing about it; I am working in the dark. Of course the power behind it is electricity; but what electricity is nobody can find out. Nevertheless it is there, and my purpose is simply to harness this mysterious force to the business of life and somehow make a commercial asset of it." Religion is a practical fact for sensible people. Marconi was sensible enough to accept something as a fact without being able to explain it. In the realm of philosophy it works just as well. We find out God without searching for Him. He is here. We are in touch with Him.

In a Chautauqua tent a young man addressing hundreds of men in uniform said: "I want to tell you men of some One you think you know. But you do not. It is God. He is not up there. He is down here. He is in this tent. He is so near to you boys you can almost touch Him beside you if you will put out your hands. You

think you are brave. You are not so brave you can go into any danger where He will not go beside you. You think sometimes you are pretty low. Well, you will never get so low that He can not reach down and help you up without getting soiled."

God is nearer to us than hands and eyes. The Christian has intimate acquaintance with Him. As W. R. Alger says:

> "To critic cold and sly God never yet appeared;
> No riddle was ever by logic cleared;
> It takes a pure and humble heart the Lord to see,
> And freewinged wit to soar through mystery".

Another unknown poet has sung:

"I look to thee in every need, and never look in vain;
I feel thy strong and tender love, and all is well again;
The thought of thee is mightier far
Than sin and pain and sorrow are.

Discouraged in the work of life, disheartened by its load,
Shamed by its failures or its fears, I sink beside the road;
But let me only think of thee,
And then new heart springs up in me.

Thy calmness bends serene above, my restlessness to still;
Around me flows thy quickening life, to nerve my faltering will;
Thy presence fills my solitude
Thy providence turns all to good".

Sometimes in our more serious moments we meditate upon the accessibility of God. Our God is a Father sensible to the human appeals—sensitive to human touch. Too often we talk about God on a vast scale. This deprives us of appreciation of the accessibility of our God. We think and talk about God in magnitude rather than in minutiae. We think and talk about God in the infinite rather than God in the infinitesimal. Our God is not a stolid, phlegmatic God; not a preoccupied, hard, iron-cased God. Our God can be approached by His humblest child, because He is a sensitive God, "touched with the feeling of our infirmities." When the afflicted woman touched the long threads of the blue fringe of His coat, the Master at once asked: "Who touched me?" Our God is the impersonation of real sensitiveness. The faintest call of His humblest child causes all the nerves of His head and heart and hands and feet to vibrate. How He yearns over Jerusalem! His providence is everywhere manifest.

"Behind the dim unknown,
Standeth God within the shadow, keeping watch above His own."

—*James Russell Lowell.*

God's providence is extended to each of us, and He speaks powerfully to us in His works all about us. An infidel surgeon was lecturing to the medical students in a dissecting room upon a human eye which he held in his hand. He was showing its wonders of architecture and adaptation. The idea of God flashed upon him so powerfully that he exclaimed: "Gentlemen, there is a God; but I hate Him!" Do not you and I under similar circumstances cry out: "There is a God, and I love Him with the intensity of my whole being!"

There is a theology which represents God as severe, hard, vindictive. This kind of theology does not appeal to me. My God is a Father with a kind, loving heart. My God is a Father, of lenient patience. My God is gentle, long-suffering, easy to be entreated. He wants me to love and trust Him.

A wealthy mother was going from home for some time, and she asked her daughters for some memento to carry with her. One of them brought a marble tablet, beautifully inscribed. Another brought a beautiful wreath of flowers. The third daughter came and said: "Mother, I brought neither tablet nor flowers; but here is my heart. I have inscribed it all over with your name, and wherever you go, it will go with you."

Abigail said to David: "The soul of my Lord shall be bound in the bundle of life with the Lord thy God." This is truly a great statement. All sincere, deep-feeling men may be bound up with a loving God. We may be bound up with His as closely as the jewel in the ring. We may be bound up with God in the time of great sorrow. We may be bound up with Him in the time of our great joy. The most blessed privilege of the preacher of righteousness is to have close companionship with his Father—God. "I will never leave thee nor forsake thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Note the expression: "The mountains shall depart." How impressive the comparison! These rugged men who loved and trusted God were well acquainted with the mountains, there plain before their vision: Mount Hermon, Mount Gilboa, Mount Gerezim, Mount Engedi, Mount Horeb, Mount Nebo, Mount Pisgah, Mount Olivet, Mount Zion, Mount Moriah, Mount Lebanon, Mount Sinai, Mount Golgotha. All these and the others whose foundations are deep down in the heart of the earth shall be removed. But a loving and sympathetic God will never depart from us, and His kindness will ever be with us. Our God is close by in every time of need. He is not a God way up in the heavens, but He is right by our side.

We preachers of America must reconsecrate ourselves upon the

altar of prayer. We must find our way back to the Mercy Seat, and there pour out our souls in sincere, heart-felt penitence before Him who alone can heal the wounds of the nations. Justice Brewer was asked by a minister of the Gospel why crime throughout the nation and the world is now on the increase. The answer of the jurist was startling: "You ministers are failing to preach the penalties of the law." It was in the consciousness of the burden of wrong-doing by all the people that St. Paul cried out as if from his own heart: "O wretched man that I am. Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." The figure is likely that of the dead body sometimes fastened to criminals which they must carry with them wherever they should go—an awful horror. The world is today carrying a heavy burden of bitter sorrow—a horrible weight of putrid decay. The sickening scent of this mass of rottenness fills the nostrils of mankind. No wonder we cry out in the language of inspiration: "Who shall deliver us from the body of this death?" We are just coming out of the penumbra of the most devastating war in the history of the world. O wretched world that we are! O wretched race of men that we are! The history of mankind is in large measure a record of wars. Why should not men get away from such a condition of world-life? The nations have been forever at war to kill and destroy each other. The vista of the whole human family through generations is a kaleidoscopic panorama of bloodshed and war and carnage and destruction.

In one of his strange, fascinating allegories Turgenieff, the noted and famous author, records a conversation between two mountains, the Jungfrau and the Finsteraarhorn. These giants are represented as having been asleep, awakening only at long intervals during which ages pass. The elder mountain tells what he sees from his outlook in cloudland: ice and snow everywhere over hill and valley and woodland—eternal ice and eternal snow. And the two great mountains sleep again. Ages and ages—ages multiplied by ages—pass, and they awaken again. The older mountain takes up the broken theme to tell the Jungfrau that woods and trees, verdure and shining lakes are now visible, with little creatures dotting the landscape, which he calls human beings. And again there is a long slumber, followed by awakening. Many additional ages have passed. The human multitudes have increased, and are now in conflict. Before the vision of the old mountain they sway and surge and struggle, and the air is fouled with smoke. Across the valleys and streams and along the sides of the everlasting hills the conflict rages, leaving in its train the prostrate victims. The wise old mountains speculate on this strange sight which they can not understand; and again they resume their slumbers. In the course of ages once

more they awake in the bright sunrise, and the Jungfrau asks her companion what is visible below. And the answer is: "Ice everywhere; clear, sparkling ice and snow—the eternal snow. All the rest is gone." "It is well," says the other mountain; "let us resume our sleep."

The author's fable emphasizes the feebleness of the race of men when they leave God out of consideration, and the smallness of all their ambitions in comparison with the eternal and tremendous forces of nature and with the power of Omnipotence overshadowing all things, capable of imposing eternal silence with a gesture. And the nations of earth continue to rise up against each other. "Who shall deliver us from the body of this death?" What is to issue out of the world struggle? Faith in a wise and just God teaches us to believe that the Divine mind foresees far-reaching consequences for the welfare of mankind. No more can mortal man see all of God's mind than can a fly buzzing around a philosopher's head fathom his thoughts. It is the height of folly to find fault with God for the present world-distress. It is as if an ant should criticise the builder of the Panama Canal for slashing the earth's crust and raising barriers to the ant's progress. It is true the ant has some skill as an engineer himself. But he can hardly comprehend a waterway that divides the continent. God did not bring on the world war, and He is in no sense responsible for the terrible results following in its wake. Fortunately for the human family ONE GREATER than all other forces will turn the wrath of man into blessing for the whole world. He will eventually bring a glorious world out of all the suffering of the present day. And it will be a world forever at peace. This is what the Christian people of the American nation are today praying for. Our prayer is the prayer voiced by Henry Ward Beecher: "We thank thee, O God, that thou dost ride upon the cloud and govern the storm. All that to us is dark is light to thee. The night shineth as the day. All that to us seems irregular and ungoverned is held in thy hand as the steed by the rein. From age to age thou dost control the long procession of events; and all the wild mixture, all the confusion, all the sorrow and suffering, is discerned of thee. Sorrow and pain and disaster are woven in the loom of God; and in the end we too shall be permitted to discern the fair pattern and understand how that which brought tears here shall bring righteousness there." And the old patriarch said in the Bible: "The Lord hath His way in the whirlwind, and in the storm, and the clouds are the dust of His feet." Our faith teaches us to hold fast the assurance that a wise and just God will work through men to accomplish His own purpurses. He will bring new life to the world out of the struggle through which the earth has lately been convulsed.

It is said that a singular fact in the history of St. Paul's Cathedral, London, is that the first stone which the architect ordered the masons to bring from the rubbish of the former cathedral, which had been destroyed by fire, was part of a sarcophagus on which had been inscribed the single word: "RESURGAM"—I shall rise again. The prophecy was fulfilled, for out of the ruins of the old a veritable poem in marble has arisen. The one sweet note triumphant which the soul of every Christian flings out as it passes on through the gates of the material realm is "Resurgam"—I shall rise again. Civilization will not be destroyed. Humanity will be purified by fire and blood. "Who shall be able to deliver us from this dead body? I thank God through Jesus Christ our Lord." The future peace of the world is in this answer. There is no other help, and no other help is needed. The Christian world has been brought to its knees supplicating the throne of grace in behalf of peace—peace for all the world in all time to come. The world has had suffering enough. We must go to God about it—there is none other to whom we can go—and unite our petitions to Almighty God that, overruling the counsel of man, setting straight the things they can not govern or alter, taking pity on the nations now suffering the effects of the throes of conflict, in His mercy and goodness showing a way where men can see none, He vouchsafe healing peace to His children, and restore concord among men and nations for all time, without which there can be neither happiness nor true friendship, nor any wholesome fruit of toil or thought in the world. Our prayer is also to this end that God will forgive us our sins, our ignorance of His will, our wilfulness and many errors, and lead us in the paths of obedience to places of vision and to thoughts and counsels that urge and make wise.

By faith we expect a better world through close association with God. Spiritual forces are working upon the souls of men, and mankind can never be the same after coming into closer communion with God. The human race is passing through the crucible and is being purified by fire. Among men there must be a more general recognition of justice, truth, human liberty, equality—a world that will recognize God as Sovereign of itself and of the whole universe. We must get back to God, and back to the altar of prayer and sacrifice and service. It is the only hope for a distracted world of nations.

When Madame de Gasparin went through the burial crypts of Palermo, her faith for the moment forsook her. Walking amid the heaped up bones of centuries, treading upon the multitudinous forgotten dead, oppressed by the all-pervading mold and chill, she was moved to cry like the prophet in the valley of vision: "Can these slain live?" But as she came from the Catacombs into the sunshine,

turning backward she saw above the archway "Jesus Nazarenus Rex Judæorum"—the words that were written above the cross—Jesus of Nazareth, King of the whole Israel of God. And thereupon her faith came back as in a sunburst, flooding her heart with unutterable joy.

This is the inspiration that comes to all thoughtful Christians —a world that will be glad to fling away its idols, its idol-worship of wealth, power, militarism, commercial supremacy—and whose people will be willing and ready to cooperate in all that makes for human betterment and Christian civilization. It is evidently only an open recognition of the Divine Immanence that can bring to us here in America and to all the other nations of the world this blessing. "The Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet."

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ETHICAL THEORY OF SCHLEIERMACHER

ELMER J. F. ARNDT

Schleiermacher is one of those representative men of an epoch who make articulate and clothe with intellectual respectability what is in the common consciousness. And it is just this representative character which gives Schleiermacher his significance. He expresses in comprehensive fashion what had found but a more or less confused and restricted utterance. It is just for this reason that the dialectical theologians, revolting against the subjectivism and the psychologism of modern theology, have focused on Schleiermacher; who represents preeminently that approach to theology which has developed into an anthropocentric religion.

The age in which Schleiermacher lived was the age which felt the significance of the individual as a unique personality and at the same time aesthetically appreciated the Whole, the All. It was just this strange combination of the sense for the individual and the sense for the infinite which constituted the essence of the romantic movement in Germany. Romanticism was anti-rational in the sense that it abhorred system, because no system, it felt, could contain the feelings and the insights which it possessed. This aspect of romanticism was exemplified in the brilliant and partly futile Friederich Schegel. But the age of Schleiermacher was also the age of Kant, of Fichte, of Schelling, and of Hegel. And although Schleiermacher rejected considerable portions of the Kantian philosophy, he could not escape the note of criticism which it introduced. The movement of thought initiated by Kant and completed (though in a way Kant would not accept) in Hegel was the ambitious attempt to discover the key which would unlock the secret of the universe and display it as a rational system. In this regard Fichte, Schelling, Hegel, and Schleiermacher are all agreed: the dualism which Kant had set up between the sphere of science and the sphere of ethics was intolerable; an adequate philosophy must discover the unity of the world. Schleiermacher, it is true, did not go to the length of Hegel in affirming the identity of the real and the rational. For Schleiermacher felt the force of the inner motive of realism, the otherness of reality; therefore, he saw the problem of philosophy as the problem of discovering how idealism, which put all the emphasis on internal relations, and realism, which put all the emphasis on external relations, could be reconciled.

The same quality of Schleiermacher's thought is represented in his ethics. To Kant he conceded the universality of duty, but at the same time insisted that ethics must recognize the uniqueness of the time and situation in which the individual must fulfill his

moral obligation and the uniqueness of individuality itself. This was new in the history of ethics, and we shall see its significance appearing over and over again. With his age Schleiermacher recognized the objective character of ethics in his treatment of economic life, of the school, of the state, and of the church. This represented a development from his earlier position expressed in the *Soliloquies* where economic life, for example, is disparaged rather than regarded as a field for ethical activity. Again, in his treatment of religion, Schleiermacher set forth in representative fashion the tendencies of his age. The cultivation of the inner life, the attempt to develop a theology out of the religious consciousness, the insight—basic to Schleiermacher's position—that a firm basis for religion was to be found in the sense of absolute dependence: all these were tendencies which had their roots in the life of his epoch. The pietism of the Moravian Brotherhood, the romantic spirit, the discovery of the macrocosm in the microcosm, influenced, were accepted into, and were modified by the thought of Schleiermacher.

It was suggested above that Schleiermacher sought to reconcile idealism and realism in his philosophy. This point is significant because it is basic to an understanding of Schleiermacher's philosophical position, differentiating it on one hand from the critical philosophy of Kant and the objective idealism of Hegel on the other. Experience, says Schleiermacher, involves antitheses. These antitheses are not simply opposites, like hot and cold, which appear in some experiences but not in others. A true antithesis is universal, i. e., it is involved in the nature of thought and the nature of objects. One of the antitheses is that between the organic and the intellectual, between a spatially and temporally organized sense-manifold and a system of meanings. Another antithesis is that between the universal and the particular. Both of these antitheses are embraced in the "highest antithesis", that between reason and nature or the knowing and what is known or the ideal and the real. What is real is predominantly organic, spatially and temporally organized, and particular. The ideal is predominantly meanings and universal. It must be noted that Schleiermacher does not absolutely divorce reason and nature. Reason altogether apart from nature and nature altogether apart from reason are unthinkable. For it is impossible for any thought to be only intellectual, only universal, only active, just as it is impossible for any object of thought to be only organic, only particular, only passive. Therefore, every object of thought and every thought must be predominantly organic, particular, or passive in some respects and predominantly intellectually, universal, or active in other respects. "Every antithesis, in so far as it is given in a determined being and thought, must be given in the preponderance of one member from this aspect

and the preponderance from that aspect." [1] Thus no object of thought and no thought is only real or only ideal, always involves both aspects. From this point of view, thought is both active and passive and matter is both active and passive. This proposition does not mean that the dialectic of thought is identical with the metaphysic of being as Hegelianism teaches. Schleiermacher was content to affirm that there was sufficient evidence to incline him to the view that there was significant correspondence between the laws of thought and the laws of being. Unless this correspondence is accepted, man would not be at home in this world at all. It is in this fashion that one comes directly out of the antithesis between the real and the ideal, which antithesis is an empty mystery (ein leeres Mysterium), to the underlying unity of being in itself, God, in which all antitheses are transcended. The identity of the real and the ideal is the transcendental ground of all knowledge which no thought can attain but which is the necessary presupposition of all thought. Here one can see the influence of the critical philosophy which denied the ability of thought to attain to the ground in which thought and being are one. But there is also a significant modification of the Kantian position in the insistence that the laws of thought correspond to the laws of being.

The mode of thought exhibited in the attempt to combine idealism and realism into one system is important for an understanding of Schleiermacher's ethics because it indicates his approach to the philosophical problem and also illustrates his conception of dialectic. Just as Scleiermacher in the *Dialektik* attempts to reconcile idealism and realism, so he begins in his ethical theory with the antithesis of reason and nature and makes the content of ethics the operation of reason on nature. Furthermore, what is perhaps more important, we catch a glimpse here of the life-long problem which confronted Schleiermacher: the attempt to do justice to both the personality of man and the infinite universe which stands over against him. The ethical theory of Schleiermacher is an attempt to solve this "Kernpunkt" of philosophy. As Otto Braun has pointed out in his "Introduction" to the second volume of *Schleiermacher's Werke,* Schleiermacher knew well "the tragedy of the romantic spirit". [2] He understood the spirit which wills to embrace everything and also the unceasing striving and restlessness of this superhuman spirit. But Schleiermacher did more than understand the romantic spirit. He also sought to discipline it and save it from futility. If the individual is the source of all that is good, personality is an ethical task. And if the individual is to take an attitude

[1] *Saemmtliche Werke* III, v. 5, p. 21. Quoted by Freiss, *Schleiermacher's Soliloquies*, p. 139.

[2] P. xii.

of superiority toward all social institutions and mores, that is, if he is to retain his complete individuality in all his associations, then he must also enter into his associations in such a way that his entrance amounts to an assimilation. The formal character which Schleiermacher gives to his ethic expresses, as we shall see, the desire to recognize both the individual and the surrounding world.

Just how Schleiermacher conceived individuality warrants some attention. Out of the first enthusiasm for romanticism came that paean of praise to the unique individuality of the human spirit—the *Monologen*.[3] It is the celebration of a new freedom, the freedom to realize one's own spiritual life. "Whoever sees and recognizes only the outward spectacle of life instead of the spiritual activity that secretly stirs his inmost being, who merely constructs a picture of life and its vicissitudes from impressions gathered far and near instead of facing his essential self, will always remain a slave of Time and Necessity."[4] "Only his inmost activity, wherein his true nature abides, is free, and in contemplating it, I feel myself to be upon the holy ground of Freedom, far from every debasing limitation."[5] Freedom is the possession of those who "know what man is and what the world is."[6] It is the "soul and principle of all things."[7] To know what man is, one must know the inner life, for "I find myself only in the inner life."[8] In comparison with the contemplation of the inner self, which is "immortality and eternal life, for therein the spirit requires nothing but itself,"[9] the material progress of the world is but a poor thing.[10] What is the value of exploiting the resources of the earth or of being able to possess them when there are no means for the discovery of personality "indispensable to the nurture of my inner life?"[11] But Schleiermacher has faith that society will move out of its philistianism to the "sublime rule of moral and spiritual cultivation."[12] And it is that world, created by a vital imagination and faith, of which Schleiermacher is the "prophet-citizen."

In the vision of oneself, one beholds humanity for one has within oneself the entire essence of humanity. And having that consciousness, one is freed from conscience,[13] from the bondage to the universal. For humanity is not uniformly the same in each individual. Freedom chooses to express itself in one way in one person

[3] The references are to the translation by H. L. Friess published under the title, *Schleiermacher's Soliloquies.*
[4] *Soliloquies,* page 15.
[5] *Ibid.,* p. 16.
[6] *Loc. cit.*
[7] *Ibid.,* p. 18.
[8] *Ibid.,* p. 20.
[9] *Ibid.,* p. 24.
[10] *Ibid.,* p. 52.
[11] *Ibid.,* p. 54.
[12] *Ibid.,* p. 62.
[13] *Ibid.,* pp. 28-29.

and in another way in some other person. "Thus," Schleiermacher, exclaims, "there dawned upon me what is now my highest intuition. I saw clearly that each man is meant to represent humanity in his own way, combining its elements uniquely, so that it may reveal itself in every mode, and all that can issue from its womb be made actual in the fullness of unending space and time." [14] Thus the purpose of every man should be to realize himself, to become more fully what he is. "My only purpose is ever to become more fully what I am; each of my acts is but a special phase in the unfolding of this single will; and no less, certain that my power to act at all is my ability to act always in this spirit; in the sequence of my actions there will be nothing unconformable to this principle. My fate rules fate, as long as I relate everything to this comprehensive purpose, and remain indifferent to external conditions and forms of life, considering them all as of equal value to me provided only that they express the nature of my being and afford new material for its inner cultivation and growth." [15] This is the triumphant song of the romantic spirit, certain of the value and the victory of the human spirit. The emphasis is on the cultivation of the inner life in the strength of which man overcomes the world. The inner life will never find perfect expression in the external life, for the goal towards which man presses is infinite. But it is in this very situation of having an infinite goal never reached and yet always striving towards that goal that the dignity of the human spirit consists. "It is man's peculiar pride, to know that his goal is infinite, and yet never to halt on his way, to know that at some point on his journey he will be engulfed, and yet when he sees that point, to make no change either in himself or in his circumstances, nor in any wise to slacken his pace." [16] This is the essence of romanticism in all its tragic enthusiasm: the affirmation of the boundless horizon of spirit, its insatiable yearning, and its inevitable defeat which is yet a victory. It is the mood of "liberal" protestantism, which, for the most part, suffused with optimism, forgot that there is even an appearance of defeat.

The picture that Schleiermacher draws in the *Soliloquies* is clear. There is universal humanity; but that universal humanity expresses itself in numerous ways. It individuates itself; and each individual expression has its own worth. The individual's life task is to become, to express ever more clearly his unique self; and in doing so he expresses essential humanity. It is this appreciation for the various modes in which humanity expresses itself in concrete personality that leads Schleiermacher to reject as unsatisfactory the

[14] *Ibid.*, p. 31.
[15] *Ibid.*, pp. 71-72.
[16] *Ibid.*, p. 97.

universal law of Kant. For how can a universal law be applied to persons who differ among themselves in their expression of humanity? Their very glory consists in the fact that they do differ. Hence any ethics which is to be satisfactory must recognize and respect that difference. As the changes in the later editions of the *Monologen* indicate, Schleiermacher modified the more extreme idealistic statements which came perilously near to making the self the creator of the world; but, if in somewhat more comprehensive spirit he recognized the objective ethical demands of organized society, he still insisted on the unique worth and right of the individual personality. Schleiermacher, writes Wundt, "introduces into ethical theory an element too little regarded hitherto. . . . His view is . . . that the value of the specific moral character of the individual personality consists in the fact that it occupies a definite place, peculiar to itself alone, in the moral whole; and hence, he emphasizes as none of his predecessors did, the moral significance of the *calling* or vocation. . . . He seeks . . . to emphasize the importance of the individual to himself and the whole." [17] The *Soliloquies* present ethics from the *exclusively* individualistic point of view; the later writings recognize the superiority of the claims of humanity to those of the individual but refuse to lose sight of the individual.

II

It is now time to turn more definitely to the structure of the ethical system itself and to present its contents as well as one can. In the years at Stolpe (1902-03) Schleiermacher wrote the *Outlines of a Critique of Previous Ethical Theory* in which he subjected various theories to the test of formal completeness. For Schleiermacher systematic completeness means "that each item of ethical teaching, each duty, each virtue, and each good must be defined in the light of all the others, so as not to conflict with them or render them ambiguous, but rather so as to supplement them by clarifying and developing the same idea which they express. What ethics seeks to portray should 'be regarded as a complete whole, the parts of which can be understood only in and through the whole.'" [18] It is just this completely systematic character which the material which is at our disposal lacks, for Schleiermacher left no treatise on ethics. We have to piece together his ethics out of various essays and lecture notes which have come down to us. But in justice to Schleiermacher it must be said that the structure of the ethics does display that character of formal completeness and integration which he demanded of other systems.

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[17] W. Wundt, *Ethics*, Vol. II, *Ethical Systems*, tr. by M. F. Washburn, p. 129 f.

[18] *Soliloquies*, p. 132.

Schleiermacher recognized that antithesis ought to be found everywhere. The antithesis between the individual and the universal, between the empirical and the intellectual, between the natural and the spiritual are all-pervasive. Behind these abstract terms is living reality. Schleiermacher is not dealing with mere words but with actual conflicts in thought. The individual has his claim to his individuality; but he must also recognize the claim of society upon him. The varying claims of the individual and of society which occasions so much thought and often the mere assertion of emotional judgments in our own day is but one illustration of the antithesis between the individual and the universal which Schleiermacher deeply appreciated. And Schleiermacher's conception of philosophy is that its task was to resolve such conflicts. Its aim is the achievement of "streitfreies Denken."

"The highest antithesis under which all other antitheses are conceived, is that of thing and spirit. . . . Thing is being as the known, spirit as the knower, both taken, of course, in the widest sense." [19] This antithesis is not only found in ourselves but reaches its highest tension in ourselves—in the tension between mind and body. Now it is just this antithesis which is central to an understanding of the nature of thought and the nature of will. In the treatment of this antithesis Schleiermacher lays the philosophical basis for his ethics.

Whenever mind and matter come into contact, thinking is produced. [20] In thought the movement is from without inward, from the external world to the perceiving subject. But the subject is not simply passive as in the Lockeian account; the mind is no *tabula rasa*. It must organize the material received through the senses. Hence there are always two elements in thought: the organic activity which connects us with the outer world and gives content to thought and the intellectual activity which gives unity and plurality to the material received through the senses. All thought, i. e., all real universal concepts, whether of physics or logic or ethics, involve organic activity. The only idea in which thought is without organic activity is the idea of God. Now the organic and the intellectual elements of thought are the same in all. Hence there can be community of thought. But there is also the individuality of the individual and national thought which is due to the individual inclination or national language. Hence, there is no pure knowledge but only distinct concentric spheres of community of experience and of principles. Thought is that mental activity in which the intellectual element predominates over the organic element. Thus thought is

[19] *Schleiermachers Werke*, hgb. von O. Braun and J. Bauer, Bd. II, p. 531.
[20] I am indebted to Robert Munro, *Schleiermacher* and Roland Schuetz, *Die Prinzipien der Philosophie Schleiermachers* for the discussion of the nature of thought and will.

differentiated from perception in which the organic element predominates and intuition in which there is an equipoise of the two elements.

Schleiermacher's realism is expressed in his assertion, against Kant, that space and time have objective as well as subjective meaning and that the categories are nothing but the relations of empirical concepts. Indeed, the only forms of thought are those which correspond to the forms of being. But this does not mean that thought is passive; it is active. And its activity is expressed in the schematizing process. The schematizing process is the process by which thought gives to the impressions received through sense fixity and determination and raises the material from particularity to universality. Both induction and deduction are involved in the schematizing process. And the existence of a concept is the definite union of both sense and reason. But thought cannot reach the unity of reason and nature because that ground is beyond all experience.

In will, mental activity is directed from inward outward. Thought becomes spontaneous and initiatory. Will is thought as the deliberate movement of the inner being. In willing being is passive and thought is active, whereas in knowledge being is active and thought is passive. It will be noted that Schleiermacher does not make an absolute division between will and thought. In both will and thought there is a relation between being and reason; both are forms of mental activity. Knowledge and will thus appear as different aspects of the one universal process of the activity of mind. Will cannot reach the transcendental ground of the unity of reason and nature any more than thought can. But like thought it must presuppose that unity. But whereas being precedes and is object for thought, for will being is the purpose of thought. This involves the presupposition that we can intervene in the world. For if the will were isolated and strange in the world action would be impossible just as knowledge would be impossible if there were no relation between thought and being. Underlying all conscience, which is the universal law of will, is the idea of the unity and of being which can never be molded into a scientific concept.

The task of reason, then, is the permeation of nature. Indeed Schleiermacher defines reason (Vernunft) as the penetration (Ineinander) of all things and spirits as spirit. The argument which begins with the antithesis between reason and nature ends with the proposition that the sphere of ethics is the operation of reason on nature. The scope of ethics is thus very wide. As we shall see in his exposition of the highest good, Schleiermacher thought of the good as manifold and richly varied. And as will shortly become clear, there is no sharp distinction between the field of ethics and the field of natural science as there is in Kant. Rather ethics in-

cludes both reason and nature. "If ethics as the doctrine of the highest good (or, for that matter, as the doctrine of virtues or the doctrine of duties) is perfectly developed, it is the complete expression of the whole unity of reason and nature." [21]

The field of ethics is marked off from the sphere of religion just as metaphysics and morals are separated from religion in the *Discourses.* [22] Ethics as a science has nothing to do with the ethic of piety or of revelation. Of course, Schleiermacher recognizes that the ethical life includes both the secular and the religious aspects of life. But he rejects the notion that religion is the source of the moral or that the moral is the source of religion. He wrote in his diary, "That religion is the source of the moral (der Moral) is not true and that the moral is the source of religion is also not true. But it is true that religiosity (Religiositaet) is the source of morality (Moralitaet) and that morality is the source of religion." [23] "The blessed life consists nowhere directly in ethics (Sittenlehre) but only natural reason and earthly struggling life." [24]

The second limitation which Schleiermacher imposes on ethics is that the antithesis between good and bad is excluded. For while the conflict between good and evil must be recognized, this antithesis must not be interpreted in terms of difference of values. A person is a moral being and ought to conform to moral laws just as things conform to physical laws. But the conformity of persons to moral laws is conditioned by one's conformity to physical laws. It is only as one is conditioned by physical laws that one does evil and hence the antithesis between good and evil has no place in the description of ethics. The concept of the good is needed for being as simply the copy of being. Good can be conceived without evil. Good is every determined being, insofar as it is a world for itself, as a copy of being dependent on it, and therefore free of the antithesis (of good and evil). Indeed, the unity of reason and nature forbids the acceptance of an evil nature or a counter-reason. Not to deny to evil a place in ethics would be to fall into a Manichaean dualism. And, naturally, since the conflict between good and evil is to be excluded, so all the consideration of opposites like virtue and vice, praise and blame, and self-esteem and conscience are excluded. In Schleiermacher's view, the opposition between good and evil means nothing more than that in every sphere of ethical activity a person is partly determined by natural laws and partly by moral laws.

Lastly, the antithesis between freedom and necessity is also ex-

[21] *Schleiermachers Werke,* Bd. II, p. 552.
[22] Cf. *Discourses on Religion,* tr. by John Oman, p. 36f.
[23] Quoted from Schuetz, *Die Prinzipien der Philosophie Schleiermachers,* p. 53f.
[24] *Schleiermachers Werke,* Bd. II, p. 543.

cluded from consideration. For the concept of freedom changes nothing in ethics. One is judged according to the ideal; whether he had freedom or not to do otherwise does not enter into the judgment. Furthermore, the question as to the personal freedom of the individual as a member of the whole is a condition of every individual science and therefore does not come within the province of ethics. Finally, there is offered to us a purely deductive chain of reasoning. Nature as mass (Masse) must always be considered together with reason. But the antithesis between freedom and necessity means that nature and reason are being considered in abstraction from one another. A person is only brought under compulsion insofar as he is determined by physical laws. Hence the antithesis between freedom and necessity falls out of the description of ethics. Both the argument for the exclusion of this antithesis and that between good and evil call to mind the central notion of Schleiermacher's *Dialektik*. A person is predominantly moral in some respects and predominantly natural in other respects. Hence we should not expect to find a person altogether under the control of moral laws. But it is the business of ethics to deal with moral laws not with physical laws. Moreover, it is not the business of ethics to deal with the fact that a person comes under both kinds of law.

Hitler und die deutsche evangelische Kirche.

Von Pastor Rudolf Gensch (in Langenhagen bei Hannover, Deutschland).

Mit diesem Thema, das mir gestellt wurde, schreibt man ein Stück deutscher Kirchengeschichte der Gegenwart. Nun hat schon immer für solches Geschichtschreiben gegolten, daß es sine ira et studio geschehen müsse. Der Geschichtschreiber soll objektiv darstellen, was geschah, was geschieht. Damit wird immer wieder von jedem verantwortungsbewußten Darstellen das fernbleiben müssen, was die Darstellung nur benutzt, um einen mit der Sache kaum oder nur gering in Zusammenhang stehenden Zweck zu erreichen. Tendenzschreiberei entwertet die Darstellung. Das bedeutet aber nicht, was man bisher oft gemeint hat, daß nun die Darstellung notwendigerweise abstrakt-wissenschaftlich sein müsse, die darin gerade ihre Wissenschaftlichkeit beweise, daß sie lebensfern, trocken und ausgeglichen sei. Damit räumen wir in unsrer Zeit gründlich auf. Wissenschaft und Leben sind nicht Gegensätze, sondern Dinge, die zueinander gehören. Geschichtschreibung ist nicht eine „akademische" Angelegenheit, die einer geringen Schicht zugute kommt, sondern die Schau in das Leben der Völker und der Menschheit, von der alle lernen sollen. Geschichtschreibung darf daher nicht blutleer, sondern muß lebensnah sein. Man muß in ihr das Herz schlagen hören und merken, daß es hier um das Geschick lebendiger Menschen geht. Ausgeglichene, kluge und abstrakte Darstellungen bleiben tot, kalt und unfruchtbar, wenn sie nicht in sich tragen die unbedingte Verbundenheit mit diesem Leben. Das gilt noch mehr von der Geschichtschreibung der Gegenwart. Wer junges Leben darstellen will und es in das Schema alter Gesetze spannt, vergewaltigt und tötet es. Aber davor muß man nun freilich in der Geschichtschreibung der Gegenwart noch mehr sich hüten, daß ira et studium die Darstellung unwahr, tendenziös oder pathetisch machen. Echtes Leben will Wahrheit, Sinn und Schlichtheit, und echte Geschichtschreibung kann nur das Gleiche wollen. Das soll auch für dieses kleine Stück Geschichte gelten, was in diesem Zusammenhang darzustellen ist. Es geht darum, den wahren Ablauf der Ereignisse darzustellen, in ihm wertend und beurteilend den Sinn zu finden und aus beidem ohne jedes Pathos, in aller Schlichtheit die verpflichtenden Normen für den weiteren Bau der Geschichte uns zeigen zu lassen.

Mit dem Thema wird schon deutlich, wie heute im Mittelpunkt der Geschichte der deutschen Gegenwart ein Mann steht, der in das Geschick seines Volkes tief hineingegriffen hat. Man mag zu ihm zustimmend oder ablehnend stehen, man wird nicht verkennen mögen, mit welchem unbeirrbaren Willen er sein Ziel und die

gestellten Aufgaben verfolgte. Seine programmatischen Ausführungen in seinem Buch „Mein Kampf" durchzittert etwas davon, wie er alles in Beziehung zu dem Geschick seines Volkes setzt und sieht. So hat er seinen Kampf erst recht in der Zeit seit 1924, der Abfassungszeit seines Buches, bis in die letzten Wochen vor der Regierungsübernahme geführt. Mit Leidenschaft wird hier ein Ziel verfolgt und durchgesetzt. Bei der Betrachtung dieser Vorgänge stellen wir Menschen des 20. Jahrhunderts zunächst befremdet fest, daß hier ganz primitiv gehandelt wird. Alle die komplizierten Einzelheiten, die für uns bisher zu jedem Geschehen hinzugehörten und die nun mit allen Mitteln einer Geschichtschreibung, mit psychologischer Erfassung der Menschen, mit historischem Verständnis der Zusammenhänge geklärt und verstanden sein wollten, fehlen hier. Es gibt hier kein „Ja — aber" mehr, kein wertendes „Ja" und Nein," sodern nur ein sich entscheidendes „Ja oder nein." Wenn auch manches noch von außen her zunächst kompliziert aussieht, die Kompliziertheit, in der sich schließlich keiner mehr recht auskannte, in der gut und böse vermischt war und blieb, in der das „Verständnis" die Hauptsache war und die Ueberwindung des Unrechten durch dieses Verständnis gehemmt und schließlich unmöglich gemacht wurde, ist vorbei. Man sucht alles wieder ungeheuer einfach zu sehen. Man will die Entscheidung, in die jeder gerufen wird. Man will ein klares „Ja" oder „Nein." Ein Zwischending gibt es nicht mehr. Das zieht sich durch Hitlers Leben und Arbeiten hindurch. Darstellungen über ihn werden deshalb notwendigerweise den enttäuschen, der nach den komplizierten Einzelheiten eines sogenannten großen Lebens sucht. Sie können ja, wie er selbst, nur ganz primitiv und einlinig sein. So wird auch diese Darstellung sich auf dem Grundsatz Hitlers aufbauen, in dem er das Verhältnis von Politik und Religion umschreibt. Wir werden nur zeigen können, wie er diesen Grundsatz auch in seiner Beziehung zur deutschen evangelischen Kirche durchzuführen suchte. Das ist vielleicht äußerlich gesehen sehr wenig. Aber es ist doch allein sinnvoll, weil es unpathetisch der Wirklichkeit entspricht, einer nüchternen, schlichten Wirklichkeit, die über dem gegenwärtigen Geschehen in Deutschland liegt.

In dieser einfachen Geradlinigkeit liegt aber zugleich die ganze Stärke Adolf Hitlers. Vor der Machtübernahme stand mancher dem Nationalsozialismus geneigt gegenüber, der doch von Hitler wenig wissen wollte. Das ist seit dem 30. Januar 1933 durchaus anders geworden. Mehr und mehr hat Hitler das Vertrauen des Volkes sich erworben. Es ist heute gerade umgekehrt. Mancher, der den Ideen des Nationalismus und seinen praktischen Auswirkungen noch kritisch gegnüber steht, setzt doch seine ganze Hoffnung

auf Hitler, daß er die Sache zu einem guten Ende führe. Bis in die Kreise der früheren Linksparteien, der sozialdemokratischen und kommunistischen Parteien, hat er Menschen gewonnen, die ihm vertrauen. In besonders schönem Ausmaß zeigt das der Reichsparteitag in Nürnberg. Man kann das verstehen, wenn man ihn persönlich aus nächster Nähe gesehen hat. Diese schlichte Haltung, dieser offene Blick, dieser Ernst des Gesichtes gewinnt die Menschen und nötigt ihnen Vertrauen ab. Als oberster SA-Führer trägt er doch nur das Hemd des einfachen SA-Mannes. Er übernachtet im Zeltlager mit seiner SA. Aber das sind nur rein menschliche Züge. Auch in der evangelischen Kirche hat er, der doch Katholik ist, weithin die Menschen gewonnen. Es ist bekannt, daß er zu dem jetzigen altpreußischen Landesbischof Müller in einem Vertrauensverhältnis steht. Hitler hat bei ihren Gesprächen über die evangelische Kirche mit der ihm eigenen Zurückhaltung in religiösen Dingen gehandelt. Aber doch als einer, der das religiöse Gebiet persönlich kennt und erfahren hat. Er hat gelegentlich das Neue Testament als seine Kraftquelle bezeichnet. Er hat von seinem persönlichen Erleben gelegentlich ernst und dringend gesprochen. Als am 30. Januar 1933 die Berufung Adolf Hitlers zum Reichskanzler erfolgte, war das für viele Kreise, die nur politisch-parlamentarisch dachten, eine von den Möglichkeiten, die ja hier und da erwogen wurden. Ein Parteiführer wurde Reichskanzler, eine Angelegenheit, wie sie auch schon früher vorgekommen war. Denen, die die Bewegung gut kannten, die in ihr führend beteiligt waren, war die Berufung eine Ueberraschung. Man hatte damit gerechnet, daß in absehbarer Zeit dieser Fall einmal eintreten könnte, aber die Berufung in diesem Zeitpunkt kam unerwartet. Man kann Geschichte verschieden betrachten. Man kann in ihr „Zufälligkeiten" sehen, oder man kann in ihr die Fügungen Gottes erkennen. Es wird uns glaubwürdig erzählt, daß Adolf Hitler unter dem unmittelbaren Eindruck seiner Berufung zum Reichskanzler darin eine Fügung Gottes sah, der er sich nun verantwortlich weiß. Eine solche Deutung ist gewiß Mißverständnissen ausgesetzt, auch der Kritik. Das soll uns in diesem Zusammenhang nicht irre machen. Sichere und feste Erlebnisse haben es immer an sich, daß der Zweifel seine Macht verliert, weil es ja eben um Dinge des Glaubens geht. Man wird trotz aller wissenschaftlichen, objektiven Betrachtung diesen Faktor in allem, was Kirchengeschichte heißt, nicht vergessen. Man würde das Wesentliche vergessen haben. Daß ein Mann von ungeheurer Tatkraft und Zielbewußtheit doch so gläubig seinen Weg sehen kann, das hat ihm das Vertrauen weitester kirchlicher Kreise gebracht. In den kirchlichen Streitigkeiten dieses Sommers ist Hitler daher immer wieder der Mann gewesen, auf den so gut

wie alle kirchlichen Richtungen schauten, weil sie von ihm eine Lösung erwarteten. Hitler hat demgegenüber einmal erklärt: „Ich denke nicht daran einzugreifen." In gleicher Linie liegt das deutliche Wort in seinem Buch „Mein Kampf": „Dem politischen Führer haben religiöse Lehren und Einrichtungen seines Volkes immer unantastbar zu sein, sonst darf er nicht Politiker sein, sondern soll Reformator werden, wenn er das Zeug hierzu besitzt!" Adolf Hitler hat hierin deutlich zum Ausdruck gebracht, daß er in seiner Eigenschaft als politischer Führer nicht im geringsten als „Reformator" auftreten wolle. Er hat bei der Eröffnung des Reichstages im März 1933 in seiner Regierungsrede betont: „Die Sorge der Regierung gilt dem aufrichtigen Zusammenleben zwischen Kirche und Staat. Die Rechte der Kirchen sollen nicht angetastet werden."

Diese Erklärung hat dem ganzen Ablauf der kirchengeschichtlichen Ereignisse dieses Jahres eine Linie des Vertrauens gegeben. Dieses Wort ist immer wieder der ruhende Pol in der Erscheinungen Flucht gewesen. Dafür wird die deutsche evangelische Kirche Dank wissen. Auch die erste Reichstagung der Glaubensbewegung „Deutsche Christen," die durch die Aufmachung der Presse und durch die Rundfunkübertragungen beunruhigend wirkte, hat wirkliche Unruhe und vollendetes Mißtrauen hier nicht schaffen können. Das Wort Hitlers war der feste Halt, an den sich alle Angefochtenen halten, auf den sich alle Zweifelnden berufen konnten. Aber es ist doch etwas anders, was nun wiederum von bestimmten Freunden einer konservativen Entwicklung des kirchlichen Lebens daraus gemacht wurde. In dem stürmischen Drängen der jungen Kräfte nach einer Neugestaltung der kirchlichen Verhältnisse, vor allem der Kirchenverfassungen, haben alle, die dem sich entgegenstellten, die hemmten und hinderten, in der Regierungserklärung Hitlers eine willkommende und unverdiente Hilfe gefunden. Sie haben sich mit Unrecht auf dieses Wort berufen, wenn sie dadurch eine echte und wahre Neuerfassung der kirchlichen Aufgaben nicht vom wagenden Glauben her, sondern von einer wahrenden Vertrauenslosigkeit aus unternehmen wollten. Der Mann, der im Wagnis alle Kraft gesammelt hat und der im persönlichen Glauben Großes zu erhoffen wagt, kann nicht meinen, daß seine Worte „Sicherungen" bedeuten sollten für solche, denen plötzlich die Zeitgeschichte zu schnell läuft und die meinen, eine Kirche dürfe diesem schnellen Tempo um keinen Preis folgen. Die hier aufgeworfenen Schutzwälle für Festungen, in denen sich eine verängstete „Bürgerlichkeit" zusammenfand, erwiesen sich als nichtig. Die „Tägliche Rundschau," eine Berliner Tageszeitung, die sehr stark für die kirchlichen Interessen eingetreten ist und zugleich doch dem Willen einer Erneuerung Bahn brechen wollte, schreibt in einem Artikel „Wenn Hitler anklagt . . ." am 16. Mai 1933: „Die

Kirchenführer wissen sich geborgen in dem Wort des Reichskanzlers, das er vor dem Reichstag gab: er werde die Rechte der Kirchen nicht antasten. Nun gut: Hitler wird dieses Wort gewiß niemals brechen, er wird kein Recht der Kirche anrühren. Aber ist die Kirche deshalb geschützt, in ihrer innersten Geltung unbestritten? Wer sich unter die Schirmherrschaft Adolf Hitlers flüchtet, müßte doch auch damit rechnen, daß dieser Schirmvogt eines Tages sehr ernste Worte zu seinen Schutzbefohlenen spricht, wenn sie als „das" Gewissen des Staates und der Nation auftreten wollen." Die Zeitung wirft dann mancherlei Fragen an die Kirchen auf, die als Anklagen gedacht werden könnten und die auf Versäumnisse der Kirchen hinweisen, und fährt fort: „Was soll die Kirche erwidern, wenn einmal diese Anklage über sie kommt, ein Gericht, das schlimmer ist, als die politische Gleichschaltung, weil es die wirkliche Ohnmacht der Kirche offenbar macht? Gegen diese Gefahr hilft keine fromme Kundgebung und kein frommer Anspruch!" Hitler hat nicht so angeklagt. Er hat sein Kanzlerwort schlicht bestehen lassen. Aber wer sich dahinter verschanzte und damit meinte, alles beim Alten lassen zu können, hat (vielleicht zu seinem Schrecken) erfahren müssen, daß in einer Kirche immer noch Glaubenskräfte die gestaltenden Kräfte sind. Hitler hat die Kirche ganz sich selbst überlassen. Aber die Glaubensbewegung in ihr, die durch den nationalen Umbruch des deutschen Volkes ausgelöst wurde, hat von innen her gearbeitet und ihr Leben und ihren Geist durchgesetzt.

Als im April 1933, ausgelöst durch die erste Reichstagung der „Deutschen Christen," die kirchenpolitischen Entwicklungen in ein schnelleres Tempo geraten waren, hat Hitler einen Bevollmächtigten ernannt. Der damalige Wehrkreispfarrer Müller, der mit Adolf Hitler seit Jahren in Verbindung stand und mit ihm die Fragen einer künftigen Gestaltung der evangelischen Kirche öfter besprochen hatte, hat zunächst als Beauftragter des Reichskanzlers durchaus ausgleichend und beruhigend gewirkt. Die Entwicklung ging ihren stetigen Weg. Die Verhandlungen in Loccum sollten die Grundlagen legen. Erst der Bischofsstreit störte die gleichmäßige Entwicklung. Hitler hat sich hierbei völlig zurückgehalten. Damals hat er gesagt: „Ich denke nicht daran einzugreifen." Die ganze Angelegenheit ist jetzt nur noch eine Episode der jüngsten Kirchengeschichte, freilich mit schmerzlichen Einzelheiten. Wer mag hier urteilen, wo alles uns noch so nahe liegt? Daß die Person Bodelschwinghs aus diesem Streit lauter und unangetastet hervorgegangen ist, ist dankbar empfunden. Man hat gemeint, daß alles anders gekommen wäre, wenn Hitler Bodelschwingh persönlich gesehen und gesprochen hätte. Das wird sich schwer entscheiden lassen. Der Führer war in jener Zeit durch Amtsgeschäfte sehr stark in

Anspruch genommen, so daß eine Besprechung sich nicht ermöglichen ließ. Eines wird aber dabei nicht vergessen werden dürfen. Hitler hat deutlich erklärt: „Ich denke nicht daran einzugreifen," aber er hat auch hinzugefügt: „Ich denke noch weniger daran, meine alten Mitkämpfer im Stich zu lassen." Seine Zurückhaltung im Bischofsstreit wird also durch diese Treue gegenüber seinen alten Mitkämpfern mitbestimmt gewesen sein. Man wird diese Haltung Hitlers nur anerkennen können. Für ihn war, zumal in all den andern drängenden Fragen der Innen- und Außenpolitik, keine andre Haltung möglich. Er hätte sich aber auch nie einer Lösung verschlossen, die die erwachte Kirche in dem glaubensstarken Festhalten an dem von ihr bestimmten Reichsbischof Bodelschwingh gefunden hätte. Die Kirche hatte in Eisenach bereits selbst auf Bodelschwingh verzichtet, als die Ernennung des preußischen Staatskommissars für die Kirche erfolgte und Bodelschwingh veranlaßte, seinen Auftrag den Kirchen zurückzugeben. Damit ist Hitlers Haltung vollauf bestätigt. Wenn die Kirche für ihre glaubensvolle Entscheidung sich eingesetzt und dafür gelitten hätte, hätte sie bei den dann möglichen Entscheidungen Hitler für sich gehabt. Das ist meine feste Ueberzeugung.

Auch die Episode der Staatskommissare ist ohne Einwirkung Hitlers begonnen. Man hat hier ja zunächst den Eindruck, als ob in diesem Fall die Rechte der Kirche angetastet wären. Man wird demgegenüber darauf hinweisen müssen, daß der Staatskommissar immer wieder betont hat, daß das nicht beabsichtigt sei. Er hat in seiner Rundfunkrede vom 27. Juni 1933 ausdrücklich gesagt: „Gerade weil es sich um den Schutz des Eigenlebens und der Eigengesetzlichkeit der Kirche, als der Form religiösen Geschehens und religiöser Kultur handelt, muß für den Bereich der Kirche eine volle Freiheit der Entwicklung und Entfaltung nach dem ureigenen inneren Wesen der Kirche gewährleistet sein . . . . Das Vorgehen des Staates in der Kirchenfrage bedeutet deshalb nicht ein Eingreifen des Staates in das religiöse Leben . . . . . Das Kirchenvolk und die Kirche sollen nach Schaffung der äußeren Voraussetzungen in eigener Selbständigkeit die Form und den Inhalt ihres religiösen Lebens bestimmen." Einzelheiten des Vorgehens sind auch hier schmerzlich gewesen. Aber man wird dabei bedenken müssen, daß in Zeiten vorwärtsdrängenden jungen Lebens es nicht ohne Bruch und Härte abgehen kann. Wo Neues wachsen will, muß Altes fallen. Man wird nur dort mit Recht Widerspruch erheben, wo man den Glauben vergaß. Wo man aus „Machtkitzel" handelte und nur das Aeußere im Auge hatte, da vertrat man nicht das Anliegen der Kirche. Aber man kann den Staatsminister Rust wohl verstehen, wenn er seine Anordnungen

begründete: „Die Lage von Staat, Volk und Kirche verlangt Beseitigung der vorhandenen Verwirrung." Das entsprach den Tatsachen. So konnte es gerade auch um der Kirche willen nicht weiter gehen. Die Beendigung dieser Episode der Staatskommissare ist Hitler zu danken. Es ergab sich praktisch doch sehr bald, daß äußere und innere Gestalt der Kirche, Verfassung und Bekenntnis garnicht so ohne weiters zu trennen sind. Die Verhandlungen der Lausanner Konferenz „Faith and Order" haben das ja auch früher schon genügend dargetan. So ergab sich an manchen Stellen doch eine Gewissensbelastung. Die Kirchenprovinz Westfalen berief sich für ihre Auffassung der kirchlichen Aemter auf die Schmalkaldischen Artikel. Dadurch konnte aber das Bestreben des Staates falsche Ergebnisse zeitigen. Nach der Neudecker Besprechung mit dem Reichspräsidenten Hindenburg sind von Hitler die Schritte eingeleitet, die zu einer Liquidierung dieser Staatsaktion führten. Hitler hat damals in der Beauftragung des Reichsinnenministers Dr. Frick den rechten Weg gefunden. Er hat der Kirche und ihrer Verfassung die Selbstentscheidung gegeben, die sie für sich verlangte. In den Kirchenwahlen vom 23. Juli und den sich daraus ergebenden weiteren Wahlen hat das Kirchenvolk der Verfassung gemäß gesprochen und gewählt.

In dem Wahlkampf, der diesen Wahlen voranging, hat man bezeichnenderweise von beiden Seiten Hitler für sich in Anspruch genommen. Er war derjenige, der das Vertrauen der sich ernsthaft beteiligenden kirchlichen Kreise besaß. Es ging ja eigentlich nur um zwei kirchenpolitische Gruppen, die Glaubensbewegung „Deutsche Christen" und die jungreformatorische Bewegung „Evangelium und Kirche." Auch die zweite Gruppe suchte Hitler mit seinen Gedanken und Aussprüchen für sich in Anspruch zu nehmen. Ja man behauptete, daß Hitler sich von den Deutschen Christen zurückzöge. Das hat dann freilich dazu geführt, daß Hitler in der Nacht vor dem Wahltag in einer Rundfunkansprache das Wort zu den Kirchenwahlen genommen hat. Er hat darin betont, daß er „ausschließlich vom Standpunkt des politischen Führers" Stellung nehmen wolle und hat das auch getan. Daß er darin auch die Glaubensbewegung „Deutsche Christen" erwähnte, kann man um der Klarheit willen nur begrüßen. Ich vermag darin keine Durchbrechung der gebotenen Zurückhaltung zu sehen. Hier wurde nur gegenüber Verwirrungen des Wahlkampfes deutlich festgestellt, wie der Führer zu den „Deutschen Christen" stand. Er sieht in ihnen „die Kräfte, die entschlossen und gewillt sind, auch ihrerseits für die Freiheit der Nation sich einzusetzen." Aber er betont das nicht ausschließlich, sondern sagt, daß er „in erster Linie" hier diese Kräfte vertreten sähe. Zu den „inneren religiösen Fragen der ein-

zelnen Bekenntnisse" Stellung zu nehmen, hat er nicht für seine Aufgabe angesehen. Diese Rundfunkansprache ist außerordentlich beachtet worden. Sie beweist nach meiner Ansicht die unbedingte Zielsicherheit des Führers in seinen politischen und religiösen Ansichten.

Als nach der Wahl drei Kirchenführer als Beauftragte der Landeskirchen den Reichskanzler aufsuchten, haben sie den Eindruck gehabt, wie echt und persönlich Hitlers Stellung zur evangelischen Kirche ist. Unser hannoverscher Landesbischof D. Marahrens hat davon gesagt, daß es für ihn eine eindrucksvolle und unvergeßliche Stunde gewesen sei, mit diesem schlichten Mann vom Schicksal der evangelischen Kirche zu sprechen. Die deutsche evangelische Kirche wird, wie jede andre Kirche, nur leben aus Glauben in Glauben. Daß diese Macht lebendig bleibe, daran hängt alles. Aber sie wird auch dankbar sein, wenn sie in ihrem Wirken bei dem Staat das Verständnis findet, daß sie vertrauensvoll in dieser Welt ihre wichtige Aufgabe erfüllen läßt. Daß die deutsche evangelische Kirche dem Staat Hitlers weiter mit Vertrauen gegenübr stehen kann, daran wird alles zu setzen sein.

Wie die Union der lutherischen und reformierten Kirchenkörper entstanden ist.

Von Dr. E. Schieler.

Die auf der Generalkonferenz dieses Jahres in der historischen Sitzung vom 7. Oktober vormittags 11 Uhr vollzogene Union der Evangelischen Synode und der Reformierten Kirche U. S. A. erinnert doch an die im Jahre 1817 erfolgte Union der lutherischen und reformierten Kirchen in Deutschland, die in der Kirchengeschichte als die „Union" schlechthin bezeichnet wird. Das Erwachen und die Weiterbildung des Unionsgedankens, die Vollziehung und Weiterentwicklung der Union soll in folgender Abhandlung in Erinnerung gebracht werden. Die Quellen hierfür brauchen wohl nicht einzeln angeführt zu werden; sie sind recht zahlreich. Das Schleiermacher Jubiläum 1934 bringt gleichfalls die Union lebhaft in Erinnerung, da dieser verdienstvolle große Theologe eifrig die Union förderte.

Der englische Kardinal Wiseman sprach einmal das wichtige Sätzlein aus: „Auf dem Brandenburger Sande werden die entscheidenden Geisteskämpfe gekämpft werden." Dazu bemerkt der berühmte Kirchenhistoriker Prof. Karl von Hase: „Es möchte nicht gerade notwendig sein für den protestantischen Geist, in der einstigen Sandbüchse des Heiligen Reiches Deutscher Nation seine Geisterschlacht zu kämpfen; doch ist an die Stelle, welche in der Reformationszeit Sachsen einnahm, seit dem Großen Kurfürsten und seit Friedrich dem Großen Preußen getreten, durch politische Macht und persönliche Stellung des Fürstenhauses berufen, die Vorhut der protestantischen Völker des europäischen Festlandes zu führen."

Als Staat ist Preußen durch die Reformation begründet worden, indem der Großmeister des damals hochangesehenen Deutschritterordens aus der katholischen Kirche austrat, zur lutherischen Lehre sich bekannte und das Ordensland Preußen in einen weltlichen Staat umwandelte, nach katholischer Auffassung allerdings unberechtigt. Schon nach den Befreiungskriegen umfaßte es vierzehn Millionen Protestanten, doch auch eine neuerworbene katholische Bevölkerung, die sich bei jedem Unbehagen Oesterreich, sogar Frankreich zuneigte. Aber das Haus Hohenzollern ist durch den Protestantismus groß geworden und auf ihn verwiesen. Diese protestantische Macht war auch dadurch niedergehalten, daß das Königshaus reformiert, das Volk großenteils lutherisch war. Der Kurfürst Johann Sigismund war nämlich aus politischen Rücksichten zur reformierten Kirche übergetreten. Aber seit dieser Zeit war eine Union dieser beiden Kirchen ein Lieblingsgedanke fast aller Fürsten aus diesem Hause, umsomehr da die Zahl der Reformierten in ihrem Land

stetig zunahm und die Schärfe der konfessionellen Gegensätze, der lediglich von der Streitsucht der Theologen herzurühren schien, seit dem 17. Jahrhundert immer mehr abnahm.

Friedrich Wilhelm III. erfaßte die Angelegenheit einer Union mit größerem Eifer als seine Vorgänger. Schon von Anfang seiner Regierung hatte er dieselbe im Sinn. Als Schleiermacher, der reformierten Kirche angehörig, 1804 zum Universitätsprediger in Halle berufen wurde, hieß es in der königlichen Bestallungsurkunde: „um die beiden protestantischen jetzt nur noch in Nebensachen verschiedenen Religionsparteien immer mehr einander anzunähern." Bei der Konfirmation des Kronprinzen waren reformierte und lutherische Geistliche zugegen. Damals sagte doch der alte Hofprediger Sack vom König: „Der gute Herr denkt sich die Union leichter als sie ist. Ja, wenn die Theologen mit ihren Spitzfindigkeiten nicht wären!" Zum Jubelfest der Reformation 1817 erließ der König einen Aufruf, der hier vollständig einen Platz finden soll, weil er so vortrefflich die Beweggründe zu einer Union ausdrückt, Beweggründe, die auch unsrer Union mit den Reformierten zugrunde liegen müssen. Er lautet: „Schon meine in Gott ruhenden Vorfahren haben mit frommem Ernst es sich angelegen sein lassen, die beiden getrennten protestantischen Kirchen, die reformierte und die lutherische, zu einer evangelisch-christlichen zu vereinigen. Ihr Andenken und ihre heilsame Absicht ehrend, schließe ich mich gern an sie an und wünsche, ein Gott wohlgefälliges Werk, welches in dem damaligen unglücklichen Sektengeist unüberwindliche Schwierigkeiten fand, unter dem Einfluß eines besseren Geistes, welcher das Außerweltliche beseitigt und die Hauptsache im Christentum, worin beide Konfessionen eins sind, festhält zur Ehre Gottes und zum Heil der christlichen Kirche in meinen Staaten zustand gebracht und bei der bevorstehenden Säkularfeier der Reformation damit den Anfang gemacht zu sehn. Eine solche wahrhaft religiöse Vereinigung der beiden, nur noch durch äußere Unterschiede getrennten protestantischen Kirchen ist den großen Zwecken des Christentums gemäß, sie entspricht den ersten Absichten der Reformatoren, sie liegt im Geist des Protestantismus; sie befördert den kirchlichen Sinn; sie ist heilsam der häuslichen Frömmigkeit; sie wird die Quelle vieler nützlichen, oft nur durch den Unterschied der Konfessionen gehemmten Verbesserungen in Kirchen und Schulen. Dieser heilsamen, schon so lange und auch jetzt wieder so laut gewünschten und sooft vergeblich versuchten Vereinigung, in welcher die reformierte Kirche nicht zur lutherischen und diese nicht zu jener übergeht, sondern **beide Eine neu belebte evangelisch-christliche Kirche im Geist ihres Stifters werden,** steht kein in der Natur der Sache liegendes Hindernis mehr entgegen, sobald beide Teile nur ernstlich und redlich in wahrhaft christlichem Sinn sie wollen; und von

diesem erzeugt, würde sie würdig den Dank aussprechen, welchen wir der göttlichen Vorsehung für den unschätzbaren Segen der Reformation schuldig sind, und das Andenken ihrer großen Stifter, in der Fortsetzung ihres unsterblichen Werkes durch die Tat ehren. Aber so sehr ich wünschen muß, daß die reformierte und lutherische Kirche in meinen Staaten diese meine wohlgeprüfte Ueberzeugung mit mir teilen möge, so weit bin ich, ihre Rechte und Freiheit achtend, davon entfernt, sie aufdringen und in dieser Angelegenheit etwas verfügen zu wollen. Auch hat diese Union nur dann einen Wert, wenn weder Ueberredung noch Indifferentismus an ihr Teil haben, wenn sie aus **der Freiheit eigner Ueberzeugung rein hervorgeht,** und sie nicht nur eine Vereinigung in der äußeren Form ist, sondern **in der Einigkeit der Herzen, nach ächt biblischen Grundsätzen ihre Wurzeln und Lebenskräfte hat.**"

Dies war des Königs Aufruf an sein Volk. Er bringt gute, im Wort Gottes begründete Ideen zum Ausdruck. Er ging noch weiter; um ein gutes Beispiel zu geben, vereinigte er selber die reformierte und lutherische Hof- und Garnisons-Gemeinde zu Potsdam zu Einer evangelischen Gemeinde, mit welcher er das Abendmahl genießen werde. Es ist kein Zweifel, daß die obige Erklärung des Königs auf eine wirkliche Union im vollen Sinn,d. h. auf eine Verschmelzung der beiden Kirchen zu Einer ununterschiedenen „evangelisch-christlichen" Kirche geht, und zwar so, daß weder die reformierte Kirche zur lutherischen noch die lutherische zur reformierten übergeht, noch auch beide in einer dritten aufgehen, sondern so, daß die Eine „evangelisch-christliche" Kirche sich auf „die Hauptsache im Christentum, worin beide Konfessionen eins sind" (also den Konsensus) als ihr öffentliches Bekenntnis gründet und die Unterscheidungslehren als „das Außerwesentliche" „beseitigt," d. h. der individuellen Ueberzeugung überläßt. Die Union ist also hier nicht bloß als Kirchenregiments- und Abendmahlsgemeinschaft, sondern auch als **Bekenntnis**gemeinschaft gedacht. Ihr Urheber ist ferner weit entfernt, sie aufdringen zu wollen, aber er hofft, daß sein eignes Beispiel „eine allgemeine Nachfolge im Geist und in der Wahrheit finden möge."

Die Unterscheidungslehren beider Kirchen, soweit sie in das Volksbewußtsein eingegangen, waren durch die sogenannte Aufklärung erloschen, während doch wieder die Teilnahme an der Kirche erwacht war. Das reformierte Dogma der Prädestination ist nie unter den deutschen Reformierten volkstümlich gewesen; man forderte auch nicht ausdrücklich ein Bekenntnis zu demselben. Nur im Abendmahl, mehr in der Feier als im schwer zu fassenden Dogma, bestand noch ein Unterschied. Außerdem beteten die Lutheraner: „Vater unser," die Reformierten: „Unser Vater." Der Zeitpunkt zur Union war günstig.

Zur Verwirklichung der Union erließ eine Synode der Berliner Geistlichkeit mit Anschluß der theologischen Fakultät der Universität unter Schleiermachers Vorsitz ein Synodalschreiben an die gesamte protestantische Kirche mit dem Antrag auf Annahme des Namens „evangelischer" statt „reformierter" oder „lutherischer" Kirche; eine einfache, gemeinsame Abendmahlsfeier mit Brechen des Brotes und historisch treuer Rezitation der beide kirchlichen Deutungen zulassenden Einsetzungsworte zum Zweck des Bewußtseins christlicher Gemeinschaft trotz der fortdauernden dogmatischen Verschiedenheit. In diesem Sinn genossen die Berliner Geistlichen am 31. Oktober 1817 gemeinsam das Abendmahl, und so ist fast jedes Dorf in Preußen dem gefolgt, meist ohne besondre Verhandlung, indem das Brechen des Brotes durch den willigen Pfarrer eingeführt wurde. Der reformierte Ritus des Brotbrechens und der bloß rezitierenden Spendformel blieb sofort das Schiboleth der Union. Die Regierung beseitigte 1821 die Benennung „Protestanten" und ersetzte sie durch die Bezeichnung „Evangelische," ordnete 1822 einen Unionsrevers an, von dessen Unterzeichnung die Anstellung der Kandidaten des Predigtamtes in Gemeinden, die der Union beigetreten waren, abhängig gemacht wurde, und empfahl von 1822 an die Hofagende zur freien Einführung, jedoch mit starkem Druck von seiten des Kirchenregiments, der schließlich zum Zwang wurde; allein gerade hieraus erwuchs der Union ein Widerstand. Zwar hatten schon im Jahre 1824 von den im Staat befindlichen 7782 Kirchen 5343 die neue Agende angenommen, allein bei der Säkularfeier der Augsburger Konfession 1830 erhoben lutherisch gesinnte Geistliche und Gemeinden, zunächst in Schlesien unter Scheibel, Einsprache gegen die Union. (Scheibel war Diakonus und außerordentlicher, später ordentlicher Professor in Breslau, genoß großen Ruf als Prediger und Schriftsteller, verweigerte gleich 1817 die Annahme der Union, wandte sich maßlos heftig gegen die Agende, fiel in Ungnade, zog sich sogar einen Verweis des Stadtmagistrats in Breslau zu und wurde zuletzt seiner Aemter enthoben.) Dadurch kam der Behörde zum Bewußtsein, daß das lutherische Bekenntnis nicht ganz erloschen sei.

Der Gedanke an eine Union lag in den herrschenden Zeitverhältnissen begründet. Der Historiker Kurtz führt dafür folgende Gründe an; das lutherische Sonderbewußtsein war in der Wissenschaft wie im Leben fast gänzlich erloschen, der lutherische Supranaturalismus war förmlich zur reformierten Fassung der Prinzipien übergegangen und gab willig Luthers Abendmahlslehre preis; der Kalvinismus aber freute sich, das Prädastinationsdogma beseitigt zu sehen; der Pietismus mit seiner unklaren Begeisterung und seiner Gleichgültigkeit gegen die Theologie der Symbole gab gro-

ßenteils mit Freudigkeit seine Zustimmung und der Rationalismus hoffte, daß mit den Unterscheidungslehren der beiden Konfessionen auch diejenigen Konsensuslehren fallen würden, die ihm nicht minder anstößig waren als jene. Daher kann es, daß die Union weit über Preußen hinaus vollzogen wurde. Als in **Rhein-Bayern** namentliche Abstimmung der Familienväter vorgelegt wurde, sprachen sich 40,167 dafür, nur 539 dagegen aus. Letzteren gestattete man das Abendmahl nach altväterlicher Weise. So waren auch sie zufriedengestellt. In **Baden** hat man (1821) die Union angenommen mit der Erklärung, daß der Augsburgischen Konfession, sowie dem Lutherischen und Heidelberger Katechismus normatives Ansehen so weit zukomme, als die freie Forschung in der Heiligen Schrift, der allein sicheren Quelle christlichen Glaubens, durch sie wieder zur Anerkennung gelangt und die reine Grundlage des Protestantismus in ihnen zu finden sei. Wo es nicht zur Vollziehung der Union kam, da hinderten örtliche Schwierigkeiten wegen Kirchengutes, wegen Kirchenverwaltung, oder es lag kein praktisches Bedürfnis vor, wo es keine gemischte Bevölkerung gab. Aber dann wurde meist das Recht der Union ideal anerkannt und im einzelnen Fall betätigt. So bestehen im **Königreich Sachsen** nur zwei reformierte Gemeinden, Emigrés, in Dresden und Leipzig. Sie sind reformiert geblieben, aber sie haben unbedenklich zu ihrem Pfarrer einen lutherischen Kandidaten berufen. In **Weimar,** nur wegen der reformierten Fürstin, ist in der Hofkirche und in einer Eisenacher Kirche die Union als solche eingeführt, sonst überall der lutherische Typus beigehalten worden. Auch die theologische Fakultät hat sich in dem großen geschichtlichen Sinn immer als lutherisch angesehen, doch auch Reformierte und Unierte unbedenklich als Kirchengenossen betrachtet. Die **Schweiz** ist reformiert, aber bei Berufung deutscher Professoren ist nicht gefragt worden, ob sie lutherisch oder reformiert seien. In Hessen (Großherzogtum) fand die Union Eingang; doch blieben noch, zwar wenige, Gemeinden reformiert. Auch in **Nassau,** in den Anhalter Ländern fand die Union Eingang; eigentümlich ist die Union in Württemberg.

Wertvoll an sich war diese Union als Ausgleichung langen, unnatürlichen, verderblichen Zwistes in Dingen, wo doch nach Christi Geist und Lehre Einigkeit bestehen sollte. Es waren hauptsächlich die Theologen, nicht allein Professoren, sondern auch Pfarrer, welche einseitig, kleinlich und hartnäckig ihre theologischen Ansichten, und was am schlimmsten war, auf der Kanzel vertraten, woran das Volk Anstoß nahm, oder sich von dem Gezänk abwandte. In einzelnen Orten waren, wenn auch nicht gerade Zwiespalt herrschte, doch die Kräfte für kirchliche Stiftungen geteilt. In der Einigung lag eine Erstarkung des Protestantismus, gegenüber der kompakten

Masse des Katholizismus besonders vorteilhaft. Jedenfalls war von welthistorischer Bedeutung die Erhebung über den Zwiespalt der Dogmen ohne künstliche Ausgleichung.

Da in Preußen, nicht bloß in Schlesien, sondern auch hie und da in andern Provinzen sich Abneigung und offnes Widerstreben zeigte, ließ sich der alternde König von einer sich bildenden Hofpartei, an deren Spitze der Kronprinz, Friedrich Wilhelm IV., stand, im Jahre 1834 zu einer erläuternden Kabinettsorder bestimmen, wodurch **die Union in ihr zweites Stadium trat.**

Es wurde darin erklärt, daß die Union kein Aufgeben des bisherigen Glaubensbekenntnisses bedeute, und daß auch die Autorität, welche die Bekenntnisschriften der beiden evangelischen Konfessionen **bisher** gehabt, durch sie nicht aufgehoben sei: „Durch den Beitritt zu ihr wird nur der Geist der Mäßigung und Milde ausgedrückt, welcher die Verschiedenheit einzelner Lehrpunkte der andern Konfession nicht mehr als den Grund gelten läßt, ihr die **äußere kirchliche Gemeinschaft** zu versagen." Die Union soll also nicht mehr darin bestehen, daß die beiden Konfessionen eine ununterschiedene evangelische Kirche würden mit einem ununterschiedenen evangelischen Bekenntnis, also lutherisches oder reformiertes Bekenntnis nur noch Sache der Individuen bleiben, sondern durch die Union geht keine Aenderung des Bekenntnisstandes vor sich; nach wie vor stehen zwei Konfessionen einander gegenüber, und die Union bedeutet jetzt nur Nichtversorgung der äußeren kirchlichen Gemeinschaft, d. h. besonders des heiligen Abendmahles. Der Beitritt zur Union wird für Sache des freien Entschlusses erklärt, die neue Agende aber unter der Wahrung, daß sie keinen Beitritt zur Union in sich schließe, allgemein und zwangsweise für die Landeskirche vorgeschrieben; den „Feinden der Union" (d. h. den ausgeschiedenen Lutheranern) wird untersagt, „als eine besondere Religionsgesellschaft sich zu konstituieren."

Aber eine Kabinettsorder kann nichts ändern an dem, was in der Natur der Sache liegt. In der Konkordienformel wird die reformierte Kirche verdammt, und dieser Gegensatz, nur leiser, geht durch alle lutherischen Symbole. Die Union war ein Riß durch dieselben. Wenn Gemeinden lutherischen und reformierten Ursprungs sich an einem Altar treffen, unter einem Kirchenregiment in einer Kirche verbunden sind, so haben ihre Unterscheidungslehren nicht mehr gesetzliche Geltung, sie sind mit andern Eigentümlichkeiten zu bloß verschiedenen religiösen oder theologischen Richtungen innerhalb derselben Kirche herabgesetzt. So lange noch lebhafte Teilnahme bestand an dieser bestimmten Orthodoxie, war überhaupt eine Union unmöglich, und diese ist das Werk der Einsicht einerseits, des Indifferentismus anderseits, die zur Tat gewordene Aufklärung, die

hier im kirchlichen Interesse wirkte. Das trat hervor, wo man sich nicht scheute, es auszusprechen, auf der Unionssynode von Baden und Rheinbayern, durch Lösung alles Symbolzwanges, bemerkt treffend Hase.

Der Vollständigkeit halber sei noch beigefügt, daß König Friedrich Wilhelm IV. im Jahre 1845 das Verbot seines Vorgängers, daß die der Union feindlichen Lutheraner sich als gesonderte Kirchengesellschaften konstituierten, wieder aufhob. Er entließ die sogenannten Altlutheraner aus seinem Kirchenregiment und gewährte ihnen die Rechte einer aufgenommenen nicht privilegierten Kirchengesellschaft unter einem gemeinsamen, dem Kirchenregiment der evangelischen Landeskirche nicht untergebenen Vorstand. Die Kabinettsorder von 1834 bildet die Grundlage der Union, so wie sie heute noch in Preußen besteht, wenn auch zum Teil in der Folgezeit Maßregeln getroffen wurden, die bald mehr das Wesen der Union, bald mehr die Konfession innerhalb der Union betonten. Die Generalsynode von 1846 erstrebte die Durchführung der Union durch Herbeiführung einer wirklichen Bekenntnisgemeinschaft auf der Grundlage eines neuen unierten Bekenntnisses. Allein ihren Beschlüssen wurde die königliche Genehmigung versagt. Durch Kabinettsorder vom 29. Juni 1850 wurde der Oberkirchenrat in Berlin als die oberste Kirchenbehörde für die gesamte Landeskirche Preußens eingesetzt. Er soll aus Mitgliedern beider Konfessionen zusammengesetzt sein. Die Kabinettsorder vom 6. März 1852 bestimmte: „Wenn eine vorliegende Angelegenheit der Art ist, daß die Entscheidung nur aus einem der beiden Bekenntnisse geschöpft werden kann, so soll die konfessionelle Vorfrage nicht nach den Stimmen sämtlicher Mitgliedr, sondern allein nach der Stimme der Mitglieder des betreffenden Bekenntnisses entschieden wrden und diese Entscheidung dem Gesamtbeschluß des Kollegiums als Grundlage dienen." Eine solche konfessionelle itio in partes wurde dann auch für die Konsistorien angeordnet.

Das Ziel, welches König Friedrich Wilhelm III. bei Schaffung der Union im Auge hatte, war also doch nicht ganz erreicht worden. Woran das lag, erkannte er wohl. Bei aller Gunst für die Geistlichen wunderte er sich gelegentlich über die Theologen, die geistlicher sein wollten als Christus, mit keiner Menschenklasse sei schwieriger fertig zu werden als mit ihnen. „Die meisten Herren Pastoren echauffieren sich auf der Kanzel in leeren Redensarten," klagte er, „eine schreckliche Zumutung, eine halbe Stunde dazusitzen, ungewaschenes Zeug anzuhören." Als Eylert, der Hofprediger und Vertraute des Königs ihn aufmerksam machte, er sitze doch drei Stunden im Theater, meinte er: „Da will ich mich erholen, da kann ich mich gehen lassen." Und Friedrich Wilhelm III. war ein gläubiger Christ von Ueberzeugung, eine tief religiöse Natur, der

die evangelische Kirche als Christ und Regent sehr liebte und ihr Bestes im Auge hatte, wenn er auch zuweilen als Regent im Bewußtsein des summus episcopus zu weit ging.

Zum Schluß etwas über die **Agende.** Wenn man von Union schreibt, darf man diese nicht vergessen. Sie ist ja auch in Vorstehendem schon erwähnt worden. Die preußische Agende sollte zwar dem Zweck nach der liturgische Ausdruck der Union werden, aber ihrer Einführung nach wurde sie das Signal zum Widerstand gegen die Union und das Ende der damaligen Hoffnung auf selbständige Entwicklung der preußischen Landeskirche. Ihre Geschichte hängt ganz zusammen mit der Persönlichkeit des Königs. Gerade in religiöser Beziehung haben wir von ihr Kenntnis durch die Mitteilungen Eylerts, des Hofpredigers in Potsdam, der der treue Beichtvater des Königs war, später mit dem Titel eines Bischofs. Hase schreibt hierüber recht interessant: „Mir ist manches bekannt geworden durch Neander, den Propst, der in den letzten fünfzehn Lebensjahren Friedrich Wilhelms ihm in kirchlichen Dingen am nächsten stand und der mit seiner eminenten Weltklugheit die preußische Kirche recht eigentlich regiert hat. Er ist mir in der Jugend Gönner, später ein Freund gewesen. Es schien ihm Freude zu machen, mir zu berichten von den Heimlichkeiten dieses Regiments, und er fügte wohl hinzu: Das können Sie einmal in der Kirchengeschichte brauchen."

Die Agende ist hervorgegangen, um der Verschiedenheit und Willkür gottesdienstlicher Formen ein Ende zu machen. Man hat damals gesagt, der König habe diese Agende mit seinem Generaladjutanten gemacht; aber es ist erwiesen, daß er sie ganz allein gemacht hat aus Formularen des 16. Jahrhunderts. Vor der Einführung wurde sie versandt an Konsistorien, Superintendenten und Pfarrer zur Begutachtung. Damals war des Königs Autorschaft noch nicht bekannt, und die verschiedensten Urteile sind eingelaufen. Eylert sollte sie klassifizieren; er brachte ganze Aktenstöße. Nach einigen Wochen sagte der König: „Da haben wir die Bescherung! Nein, es ist entsetzlich. So habe ich's nicht gedacht. Der eine lobt, was der andre tadelt; der eine verwirft, was der andre annimmt. Ganz konfus geworden durch solche Widersprüche. Werde nun, da die Herren Geistlichen nicht wollen, oder nicht können, und es unmöglich ist, es ihnen recht zu machen, diese Divergenzen aber in der Kirche nicht stattfinden können, gleich meinem Ahnherrn von meinem liturgischen Recht Gebrauch machen." So erschien die Agende mit einigen Verbesserungen 1822. Die Folge war fast allgemeines Mißbehagen. Den bestimmtesten Ausdruck der Gründe für diesen Widerstand fanden wir in einer Vorstellung von zwölf Berliner Geistlichen, die **Schleiermacher** redigiert hatte. Sie enthält fünf Punkte, die uns zugleich einen Einblick in die Agende selber ge-

währen. Sie enthält: 1. Die Rüge einer Anzahl veralteter, unbiblischer, selbst ungenauer dogmatischer Ausdrücke. 2. Die Agende enthalte zuviel Liturgie, der Geistliche mit respondierendem Chor sei fast allein tätig in eintöniger Wiederholung wie bei der katholischen Messe, mit Ausschluß des freien Gebets lauter feststehende Formeln; dazu Verkürzung der Predigt, die nicht über eine halbe Stunde dauern solle; bei strenger Winterkälte nur die Liturgie. 3. Verkürzung einer wahrhaften Union, indem die Agende ganz nach altkatholischen oder lutherischen Mustern gemacht sei. 4. Im Ordinationseid werde der Landesherr als summus episcopus bezeichnet, und werde den Geistlichen die Anzeige auferlegt, wenn sie in Erfahrung bringen, daß etwas wider den Staat unternommen werde. Dieser Untertaneneid in einen kirchlichen Akt der Ordination hineingebracht, trage Spuren einer politisch gereizten Zeit, die man lieber in Vergessenheit bringen als kirchlich verewigen sollte. 5. Die Agende sei erlassen aus dem Kabinett, nicht durch kirchliche Behörden.

Uebrigens war die Annahme der Agende, außer in der Garnisonkirche, keineswegs befohlen, nur anempfohlen worden. Aber als sich zuerst fast allgemeiner Gegensatz der Pfarrer und Gemeinden erhob, da begann ein widerliches Treiben. Was tat man nun? Die Freunde der Agende wurden belobt, befördert, ausgezeichnet. Durch solche Maßregeln ist es gelungen, bis 1825 von 7782 evangelischen Gemeinden 5343 zur Annahme zu bewegen. Es gehörte einiger Mut zur Ablehnung. Höfische Schriftsteller verteidigten das Recht des Königs nach seiner oberbischöflichen, landesherrlichen Gewalt. Ihnen ist **Schleiermacher** unter dem Titel Pacificus Sincerus mit niederschmetternden Gründen entgegengetreten. Später (1829) erschien eine verbesserte Agende. Als Schleiermacher (1830) sie annahm, obwohl mit starker Verwahrung zu freiestem Gebrauch, schien aller Widerstand gebrochen. Der Agendestreit hat der Union viel geschadet.

EDITORIALS

THE GENERAL CONFERENCE AND THE THEOLOGICAL MAGAZINE

Our readers knew that at the last General Conference the Theological Magazine would have to fight for its life. The Board of Publication, for reasons of retrenchment, recommended to discontinue it. The Editor, on the other hand, contended that this was not the time to give it up, for now, after the union with the Reformed Church, we had a great chance to get the cooperation of that denomination. Of its 1366 pastors many would be ready to adopt our Magazine as their own. We had expressions from leading men of that Church that assured us that they stood ready to unite with us in advancing the Magazine.

The resolution about the Magazine that came from the respective Committee of G. C. was not satisfactory. It was amended on the floor and reads now (official version): "The General Conference orders the revision of the 'Theological Magazine' from its present form, and asks the Board of Publications to request the faculty of Eden Seminary, and others who are qualified, to undertake the development of a Theological Journal which will more fully serve the purpose of such a publication."

In this form the resolution does not seem to say anything either about the part the Reformed Church is to play in the future of the Magazine. But at a recent meeting of the Eden faculty the following resolution was passed: "The faculty of Eden Seminary proposes *that the policy and management* of the Magazine to be developed *should be begun with the cooperation of the seminaries of the Reformed Church in the United States.*"

This is what had been in our mind right along; and from this policy we expect a bright and happy future for the new Magazine.

In the meantime *the old Magazine goes right on until it will merge with the new Magazine* to be created by the Eden Seminary faculty in conjunction with the seminaries of the Reformed.*

IN HIS STEPS

When in 1897 a certain Mr. Charles M. Sheldon, minister of a Congregational Church in Topeka, Kansas, wrote a little book, entitled "In His Steps", neither he nor any one else knew that this

* Which will be by the end of 1934. *The Editor.*

book would make history. The present writer had not been in this country very long then, and he was surprised to hear that a minister could write a story and then take it to the pulpit and read it, a chapter at a time, to his evening audience—and yet that was the very thing Sheldon had done. Still more surprised was he, and with him most other people, at the marvelous popularity that book achieved. There wasn't any theology in it or any mystic depth or particular beauty of style. One could even object to the very theme on which it revolved. "Do as Jesus would do", was the rule on which it rang the changes. But who can make that one's daily program? How do we know what Jesus would do in a particular case, and are there not limitations imposed on us that often make it impossible to do as he probably would have done?

All these and other objections that may have worried the critical reader, were entirely ignored by Mr. Sheldon. His message was that of practical Christianity. What he wanted to emphasize was the social out-workings of the faith. Not that he at that time was already on the track of the social gospel as we understand it. He was thinking of the effect Christianity had—or ought to have—on a man's character, on his dealings with his fellow men. The Christian religion a dynamic for a new life, a generator of love for all and especially for those in affliction or gone astray—such was the viewpoint from which this writer looked on the human scene.

Of course, the fact that it was in the form of a story, not of a sermon or an essay, had a great deal to do with the success of the undertaking. But who could have dreamed that the book would run as it has done? Sheldon has told us (in the "Christian Century" of September 27) that it has been translated into twenty-three different languages; that according to some publishers twenty-three million copies of it were sold; that it has gone over all the world. In Soviet Russia it has been prohibited, but Kemal Pasha allows it to be read all over Turkey. In New Zealand, some place, Mrs. Sheldon went into an inn, and on a shelf behind the barmaid was a bottle of gin and a bottle of whiskey and propped up between the bottles was a copy of "In His Steps". The girl said to Mrs. Sheldon: "I am reading that book in between the drinks".

The fact that I read that article by Mr. Sheldon in the "Christian Century", however, was not the reason that I am now speaking of his book. I saw the writer himself and heard him in the pulpit of "Old Stone" Presbyterian Church of this city. I was of course glad of the opportunity for I had never seen him in the flesh. He naturally has grown old, looks to be about seventy-three years of age. His voice, in the morning service, was quite strong. In the evening he seemed to get really tired as he went along.

The morning address was about Christ's "Glorious Church", the church without spot or wrinkle (Ephesians 5: 27). He went about it somewhat in the style of Charles E. Jefferson, although he did not reach the heights of the great New York minister. In some way be reminded us of Jefferson as he, in simple words, spoke of the church as a testifying, evangelistic, inspirational, unifying power. I heard Jefferson once on the eleventh chapter of Hebrews, that great chapter on faith and its heroes. He also was an old man but in listening to him we were lifted to the very pinnacle of sacred oratory. We think we never heard any other speaker that impressed us as Jefferson did, and all this without any fireworks. Jefferson had only a few gestures, Sheldon didn't have any. But, as we said, Sheldon recalled for us that hour with Jefferson and we spent a delightful time with him in that morning service.

In the evening he preached a sermon on the "Outlook for a Warless World". This sermon, or sermons like it, he has preached one hundred and fifty times in the last two years! How to get rid of war seems to have become his one great message now. He showed the futility and stupidity of war, the waste of blood and money, the hatred it engenders, the way it tears apart what ought to be together.

Then he went on to show that there are hopeful signs for a better future. The women, the mothers are against it. The young people have in many places vowed they will not fight in a new war. The churches have passed resolutions saying they will not bless war again. Then he spoke about the Kellogg Pact and the implications of the fact that war has no legal standing among us any more. Such words would not have been tolerated in the pulpit a few years ago; few ministers would have been bold enough to express themselves quite so frankly. Now they feel that they may do so without serious consequences. It is a hopeful sign that public opinion has veered around to a sane and Christian position.

Still, when Monday came I took up the Literary Digest and read an article by Frank Simonds, that great propagandist of the allied cause, about the situation today. He showed that we are sitting on a powder barrel. One defiant move by the Germany of Hitler and France will march into the Rhineland, and Poland will come from the east, and England will side with France—and soon it will not be a localized war but another world war. Where were then the comforting words of Sheldon? How soon did the outlook change from the dawn of a new day to an overcast sky and the bursting of the thunderclouds upon an old and harassed world. Who, then, we were left to powder, will win, Sheldon, the idealist, or Simonds, the realist?

THE WAY TO GOD

There is hardly another question that agitates the mind of the theological world today as much as the question about the reality of God. Remember the discussion for many months going on in the "Christian Century", about it between Wieman, MacIntosh and Otto; Wieman contending for a "minimum" idea of God (behavior of the universe, etc.), MacIntosh for the full personality conception, and Otto for agnosticism. There are numerous books dealing with the subject and new ones coming out right along. Our own Magazine also bears testimony that in our own circle of contributors the subject continues to occupy the center of the stage. We call attention to the valuable paper about the "Belief in God" by R. C. Stanger in the September number and now, in the January issue, Dr. Leonard, of the Reformed Church, makes his contribution deal with the Immanence of God.

In most periods of the history of the Church the existence of God was taken for granted and it was supposed to be a personal God. As far as we know, Spinoza was the first one to propound a pantheistic idea of God, making it mean the same as the universe or the world order. He was therefore cast out of the Synagogue by the rabbis and called an atheist by nearly everybody else until Lessing and Goethe, many years later, took him under their wings, rescued him from the charge of atheism and tried to show that he had a right to the title of "God-intoxicated", which had been given him.

Of course there had often been an attempt in the theological development to prove God's existence by appeals to reason. The feeling was general that in these efforts to show the reasonableness of the God-belief Christian thinkers had been eminently successful; in fact that it would be foolish to doubt it. The Psalmist was right when saying it was the fools who said in their hearts, there is no God. Such a course indicated wickedness rather than perplexity, it was a moral failure more than an intellectual difficulty that lay at the bottom of it.

One can imagine, then, the consternation when Kant, the new great philosopher from Koenigsberg, published his "Critique of the Pure Reason" and in it tried to show that the ordinary philosophical defenders of belief in God were mistaken. The ontological proof from the inherent idea of a supreme being was invalid, for even if we had in us a conception of a supreme and perfect being, that would not prove his existence. And the cosmological proof fared no better. The world might have had a creator but it might also have been there eternally. Some of the classical philosophers of olden times had taught the eternity of matter. Kant tried to remedy the havoc he had made in his second book, "The Critique of the

Practical Reason". Here he started from the Categorical Imperative, that moral law we find in ourselves and which demands that we act up to our responsibilities, cultivate virtue and leave to the architect of the universe the consequences. Since there is no higher thing in the universe than the moral law we must assume, *postulate,* a God who guarantees the ultimate victory of the moral law and rights in the other world what is wrong here. To the moral law in our souls we must appeal for ultimate truth, not to pure reason. Kant's position was largely accepted by his contemporaries. Even today most people are willing to grant that the existence of a God cannot be demonstrated. It is at best very likely, probable, it must be postulated.

But of course the Christian cannot be satisfied with mere assumption on such an ill-important question. The New Testament Christian had the witness of the Holy Spirit that there was a God. Or, better, his faith gave him, not so much proof that there was a God, he very seldom had doubts of that before. His faith made him inwardly sure that God was *the God of his salvation.* He believed that he was saved in and through Christ; that Christ revealed the true God to him and opened the way to his fellowship to him. Not always did faith remain on such a high plane. In the Catholic Church the Christian didn't have to worry much about his salvation. The Church took care of that and as long as he received the sacraments and remained a true and obedient son of the church he was reasonably safe.

When after the Reformation the Lutheran Church had developed its creed in all its fulness, the assent to that was often sufficient to keep him in good standing in the Church. When Pietism came a spiritual experience was required. Man must be *converted.* We know what our own forefathers had been taught by their spiritual teachers. They did not succeed so well in this country in making spiritual faith a condition of membership. And today a person seldom hears of a case of real conversion. I know when I was a boy in my teens, I struggled honestly for saving faith. I would go out into the field and the woods, throw myself down on the ground and pray God to give me peace of soul and certainty of salvation. I didn't get it the way I wanted. Even when I was still an assistant minister I would tell my people openly that I hadn't found the costly pearl as yet. But I kept on and finally grew into possession of saving faith.

When a man is converted he becomes sure of God on account of the inner experience he has of him. Whether this experience is cataclysmal or a gradual and growing thing, the Lord will give to him who has so far only the faith of his fathers, a personal, subjective and real faith. The Word of God and one's fellowship with God

through Christ adds to a man's spiritual stature and confidence. Study of pertinent literature will help him because they may show the reasonableness of his faith. Prayer and meditation play a great role. Today few pray and less cultivate real periods of silence and mystical immersion. We sometimes feel that life would be altogether different in quality if the emotions and habits of early religion could be recovered, but it seems a hard problem and there is so little encouragement from men and women as we used to have in a more spiritually alive period.

Das Gehirn ſtirbt mit ſiebzig.

Es ſteht ein Vers im Alten Teſtament, den auch die Nazis nicht werden entfernen können. Es heißt ja, daß ſie dem Alten Teſtament feindlich geſinnt ſind, und daß die Fanatiker unter ihnen den unglaublichen Plan gefaßt haben, es aus der Bibel der deutſchen Chriſten ganz herauszuſchneiden. Mit Marcion und ſeinen Anhängern glauben ſie, es ſei ein jüdiſches Buch und habe mit dem Evangelium nichts zu tun. Wenn deutſche Chriſten etwas aus der vorchriſtlichen Vergangenheit brauchten, ſo ſollten ſie ſich an die Göttermythen ihrer heidniſchen Vorfahren halten. Oder wenn ſie ſittliche Vorbilder für den Kampf mit dem Daſein bedürften, ſo ſtänden ihnen die Heroen des Weltkrieges und andrer kriegeriſchen Perioden zur Verfügung.

Wir glauben nicht, daß aus dieſen phantaſtiſchen Träumen etwas wird. Das Chriſtentum iſt zu ſicher fundiert in der jüdiſchen Geſchichte und in der altteſtamentlichen Offenbarung, als daß es aus ſeinem Mutterboden gewaltſam herausgeriſſen werden könnte. Jedenfalls iſt derjenige Teil ſicher vor Zerſtörung, der in langer Vergangenheit der Brunnquell des ſittlichen und religiöſen Lebens der Chriſtenheit geweſen iſt. Dazu gehört der Vers, den wir im Sinn haben. Er ſteht im 90. Pſalm und lautet: „Unſer Leben währet ſiebzig Jahre." Wir haben vor nicht gar langer Zeit ſchon einmal darauf hingewieſn, wie auffallend es ſei, daß ſchon vor Tauſenden von Jahren der Lebenslänge des Menſchen dieſe Grenze gezogen ſei, und daß noch heute man die befriedigende Dauer eines Menſchenlebens ebenſo berechnet. Man wolle dem Redakteur es zu gute halten, wenn ihm dieſer Vers ſo oft in den Sinn kommt. Hat doch vor einiger Zeit er ſelbſt dieſen Meilenſtein erreicht, der nach dem Pſalmiſten ihm zuruft: „Halt inne, deine Uhr läuft ab."

Nun laſen wir kürzlich in der Tagespreſſe von einem Ereignis, das uns wieder lebhaft an den berückenden Pſalmvers erinnerte. In einer Verſammlung von Medizinern und Chirurgen erklärte einer der berühmten Gebrüder Mayo von Rocheſter, Minn., das menſch-

liche Gehirn sterbe mit siebzig. Es sei der medizinischen Kunst gelungen, die Lebenslänge des Menschen beträchtlich hinauf zu schieben, und voraussichtlich könnte noch mehr erreicht werden. Aber was nütze es das Körperliche zu erhalten, wenn doch das Gehirn und mit ihm das geistige Leben auf den Aussterbeetat gesetzt würden? Man müsse auf alle Fälle versuchen, auch diesem wichtigsten Teil des Menschen eine verlängerte Lebensmöglichkit zu verschaffen. Dazu empfahl er eine Kur des Geisteslebens, die wesentlich auf Selbstbehandlung beruht. Der alternde Mensch solle sich neue Ziele stecken, neuen Interessen sich hingeben, versuchen, mit dem Leben der Mitwelt an möglichst vielen Punkten in Berührung zu bleiben, einer Tätigkeit sich widmen, die den Geist auf neue, unbetretene Bahnen führen könnte.

Schreiber dieses las all dies mit hohem Interesse, da er ja eben erst diesen „Absterbepunkt" selbst erreicht hatte. Man will nicht gerne sterben, besonders geistig nicht. Denn was ist der Mensch, wenn er nur so vegetiert, körperlich noch dasteht, aber sonst eine Ruine geworden ist? Was für neue Interessen sollte er dann in sich wachrufen? Sollte er sich neue Liebhabereien angewöhnen? Das Schlimme dabei war, daß er, der Editor, nie Liebhabereien gehabt hatte. Wir erinnerten uns an den verstorbenen Bruder Henninger. Er war ein großer Ornithologe, hatte eine große Vogelsammlung im oberen Stock seiner Pfarrwohnung in New Bremen, Ohio. Schön, aber wenn man alt geworden, ohne je viele Vögel außer Spatzen und Tauben und einigen andern kennen gelernt zu haben? Andre verstehen etwas von Botanik, oder von Astronomie (man denke an Dr. Irion). Andre wieder sind geschickt in technischen Dingen, sie können ihr Haus mit elektrischer Leitung versehen oder ein Radio anbringen, ohne einen Sachverständigen heranzuziehen. Alles dieses ist uns versagt. Wir standen also vor einem Problem. Wir haben es noch nicht gelöst, wollen aber unserm Publikum sagen, wo wir stehen.

Erstens bemerken wir, daß wenn ein Mensch alt geworden, besonders wenn ihn seine Freunde zum siebzigsten Geburtstag gratulieren, so sollte er sich das eine ernste Mahnung sein lassen, an die Vergänglichkeit alles Irdischen zu denken. Aber nicht nur das. Der christliche Glaube ruft uns nicht nur ein Memento mori! zu. Der 90. Psalm läßt nicht nur das Sterbeglöcklein ertönen. Er beginnt mit dem Glaubens- und Dankeswort: Herr, du bist unsre Zukunft für und für. Generationen kommen und gehen, Gott aber bleibet. Er bleibt bei uns alle Tage bis an das Ende unsrer Lebenszeit. Gründen wir uns in dem Gottesglauben, den uns Christus darreicht und erhält!

Sodann bleibe man geistig tätig. Wer seit vielen Jahren die Gewohnheit gehabt hat, täglich in seiner oder der öffentlichen Biblio-

thek drei oder vier Stunden zu verweilen, der braucht sich nicht um seine Morgenstunden zu sorgen. Man wechsle jedoch die Kost. Wir haben uns vorgenommen, unser Griechisch und Hebräisch wieder zu pflegen, das Alte und Neue Testament und den Homer.

Man kann freilich nicht den ganzen Tag lesen. Man muß dies oder jenes finden, was unterhält ohne zu ermüden. Wir sind noch auf der Suche in diesem Punkt. Vielleicht werden unsre Leser uns helfen. Schließlich darf man sich Freunden und Gesinnungsgenossen nicht entziehen. Es ist schön, noch im Geschirr zu sein, wenn's zum Letzten geht. Manchen ist das vergönnt, aber nicht allen. Diese Letzteren müssen ein Problem lösen, das nicht ohne Schwierigkeiten ist.

The Christian World

The Disillusionment of a Ritualist

By John Clarence Petrie

No church in the world is so unritualistic as the Roman Catholic. This is not a would-be Chestertonian paradox nor a Chestertonian would-be paradox. It is a plain fact, never so much borne in upon me, former Pharisee of the Pharisees, as during my two months this past summer in France, Bavaria, and Belguim. And, oh, the humiliation of it, to have to remember the days when as an "Anglo-catholic priest," (the quotes are to indicate that the expression is completely non-official, there being no such organization as an Anglo-catholic church) I labored in and out of season to bring in all the latest Roman wrinkles, thinking that thereby I was making my church more "Catholic." Nowhere in the world is ritual of so little importance as in the Roman obedience, and consequently no greater error could I have fallen into.

Of course I may be challenged in this statement that the Quakers are utterly unritualistic, or the Methodists, or the Unitarians. Nothing could be farther from the truth. Let a Quaker try introducing the slightest bit of ritual into the worship of his church and he will find at once that opposition will rouse. Bless her dear soul—nay, God rest her soul, for I am still Catholic enough to pray for those who have taken the next step—did not a lifelong Unitarian in this very parish of which I am now minister leave a request that she be buried by someone other than me? She was ill when I arrived here and never was able to go to church to hear or see me; but another parishioner of Quaker background reported to her that the new parson wore a "robe," meaning my poor Geneva gown, and that therefore I was trying to romanize this parish. And did I not have to forego having a communion service at Christmas for the reason that it was popish?

Trouble Over a Mass

Or again, I look back to the time when I was curate in an Anglo-catholic parish (I omit the quotes this time for fear of offending some good and devout Episcopalian whose religion I sincerely appreciate) and it came my turn to say mass in the chapel of the nuns across the street from the church. "Father Petrie," said the doughty little mother superior as she stamped her foot, "you may not say mass in our chapel unless you promise to say the Nicene creed."

"But, my dear sister," I remonstrated, "what in the world have your nuns got to do with the way I say mass? I am the priest, not you."

"Our ordo calls for the creed," she insisted.

"Your ordo! What has your ordo got to do with the mass? You are sisters, you cannot say mass, therefore you cannot have an ordo governing the mass at all."

May I add that the ordo is a book of rules setting forth the services to be recited. It is officially a Roman Catholic thing but many Anglo-catholics use ordos of their own, without any official sanction whatsoever from that body known as the Protestant Episcopal Church in the United States of America.

Those same nuns mentioned above came to my mass at the church on weekdays and then reported back to my rector every deviation from the way in which they considered the mass should have been celebrated. And did they not bring the rector down upon me by running to him with the tale that I was teaching the children who came to confession to me to recite the Hail Mary! As though auricular confession, for which no provision is made in the American Book of Common Prayer, was perfectly legal while prayers to the Mother of Christ were not!

Just in Time for the Epistle!

Now to illustrate my point about the subordinate place occupied by such matters with Roman Catholics. On our first morning in Paris my wife and I rose early to attend mass at the famed Church of the Madeline, a few blocks away from our hotel. Just before reaching the entrance to the north choir door we saw a bearded priest in soutane and shovel hat rushing down into the lower entrance of the church. We should have given the matter no further thought but for what followed. Entering the church we found chairs on the gospel side very near the high altar where a solemn mass was in progress. Now a solemn mass calls for three ministers, the celebrant, the deacon, and the sub-deacon, and here was this mass already well started and there was no sub-deacon. Shades of McGarvey and the S. S. P. P. society, the Anglican popes of what is proper! What was this, as time approached for the epistle? Did my eyes play me false or did I see, just in the nick of time, emerge from the sacristy door a fully vested sub-deacon, and none other than the bearded padre we had seen hustling into the lower door? Grasping the book of epistles he took his place and chanted the epistle for the day.

The Fact, Not the Form

I could see at once what had happened. This priest with the beard had probably said mass at seven, had his breakfast, and then been perhaps delayed a few moments so that he was late for the eight o'clock mass at which he was scheduled to serve as sub-deacon. And the other priests, instead of delaying the mass and inconveniencing a huge congregation, had started without him. What would have happened had he been delayed beyond the time for the epistle I know not, but I fancy the deacon would have read the epistle just as though it were his function.

I do not mean to say that a similar incident might not happen in certain Anglican churches; but not in one of the strict Anglo-catholic

variety where to omit one jot or tittle of the prescribed ritual (prescribed by the Sacred Congregation of Rites at Rome, by the way) is anathema.

Things Taken for Granted

The reason for the difference is obvious. Rome's ritual is an accomplished fact. One has to observe it as a matter of course, but it is of no importance, indeed it is sometimes quite a bore. What matters is not the details of the ritual but the action. As Ronald Knox once said of the graduates of Downside abbey school in England, "The Catholic boy may be reared in the midst of gothic magnificence, but in the cheapest gimcrack church of London he is as much at home as in Westminster cathedral, for he is taught to fly straight to the center of things, the presence of Christ on the altar." And so it is that with Catholics it is the mass that matters, whereas there is all too often too much truth in Professor Carleton Hayes' jibe: "The Catholics burn incense in order to worship while the Anglican worship in order to burn incense."

The high church Anglican layman knows all the trite arguments as to why incense is a divine act of worship on Sunday; your Catholic student for the priesthood very often does not learn to swing a thurible of incense until near the time for his ordination. Then he does not ask why or wherefore unless some non-Catholic asks why. It is in the ritual and that ends it. One hears more talk in one day in Nashotah seminary, the high church reservation up in Wisconsin, about vestments and incense and ceremonies than he would hear in a whole lifetime in the Roman church.

Every Other Verse

The day after our visit to the Madeline we heard high mass in the lady chapel of Notre Dame, Paris. There were the canons in the choir all reciting their breviaries to themselves while the music of the mass was being rendered by three old laymen in street clothes at a small harmonium within a few feet of the altar itself. It was a plainsong mass (known sometimes as the Gregorian chant) and the Gloria in Excelsis and the Nicene creed are supposed to be chanted antiphonally, that is, one side of the choir sings a verse and the next is sung by the opposite side and so on. The old men sang for all the world as though they constituted one side of the choir chanting, "Glory be to God on high, and on earth peace, good will toward men." There was no other side to take up the next phrase so the organist played it while the old men rest their voices to take up the third phrase. Thus they sang every other verse of both Gloria and Credo!

I could picture to my mind's eye the disgust that would have appeared on the faces of the Anglo-Catholic liturgist at this display of Roman laziness. As a matter of fact the very informality of the whole shows how far from pharisaism is the Catholic attitude. Those old men were utterly devout, their whole bearing at the consecration proving their realization that only one thing mattered, the presence of Christ.

In Bavaria, which I believe is the strongest Catholic region in the world today, I was particularly impressed with the disregard for outward attempt at uniformity. At the Jesuit church of St. Michel's in Munich there is sung every Sunday a gorgeous Haydn, Mozart, or other operatic mass by some of the world's greatest composers, the sort of music condemned by the late Pius X. To be sure, these masses are sung in abbreviated form but to the accompaniment of full orchestra with kettle drums. The effect is truly theatrical. On the other hand, the late pope's command that the full proper of the mass, that which changes with each day, should be sung, is completely disregarded. In only two churches in Munich did we find the rules carried out strictly as regards music, at the cathedral (the Dom) and at the Benedictine basilica of St. Boniface. In the little Alpine town of Mittenwald, to my great amazement the choir sang the creed only half-way through and then as the priest was ready to continue the mass they stopped in mid-air and the celebrant sang "Dominus vobiscum" and went on with his own part of the mass!

Catholic Laity and Informality

And how do the laity take all this informality, this lack of uniformity? All I can say is that to watch a Catholic congregation in Bavaria at mass is to make every sort of Protestant service look like the goosestep. Whether we Protestants (and Anglo-catholics) sing standing, sitting, or kneeling, one thing is certain, we do it together. Not so German Catholics. They stand, they sit, they kneel, they genuflect, they bow, just as they please, when they please. Huge numbers never even try to get a seat for mass but stand throughout the world—nay, even for the sermon they will be seen standing under the pulpit, old men leaning on their canes, young and old, rich and poor, men and women standing. The bell rings for the consecration, some bow, some kneel, others remain standing. And yet I have seen Anglo-catholic rectors go into a rage because certain members of their congregation refused to make the sign of the cross, to genuflect, to kneel at the *incarnatus* in the creed, or perform some other ceremonial task. Both to Catholic-minded rector and Protestant-minded laymen in such cases the outward bodily posture takes a position of tremendous importance, of such importance indeed that I have known people to leave the church, parishes to be split, and rectors to lose their appointments. To refuse to bow at a certain point in the service when all good Anglo-catholics bow earns one the contemptuous title of "Damn Prot."

And all the time there is this truly marvelous Book of Common Prayer which tells its communicants: "Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this holy sacrament to your comfort—" It is this that the ritualist overlooks. The book does not say, "Ye who are fasing since midnight, ye who make the sign of the cross and bow at the *incarnatus* and genuflect to the sacrament"; may, rather it goes straight to the heart of personal religion.

Looking Back to Youth

It is truly humiliating to reach middle life and look back to one's youth as having been worse than wasted in the attempt to center the essence of religion in outward forms. It is doubly so when one did all this in the belief that he was restoring Catholicism. Truly had Rome been the ritual-obsessed organization that some of her would-be imitators seem to think she would never have withstood the storms of the centuries as she has. And it is still more saddening for one who has repented him of the evil of his misspent youth to look at the great Protestant Episcopal church and find that those who most revel in the word Catholic are still for the most part identifying the term with the very misconceptions which he now rues so bitterly—*Christian Century.*

The Conscientious Objector

By the Rev. John Sommerlatte

The Social Service Commission of General Synod has made a study of the status of the conscientious objector. An overture from East Ohio Classis to General Synod about this matter was turned over to our commission. The request was that General Synod take such action as may be necessary "to establish the status of a member of the Reformed Church in the United States who has conscientious objections against war as being the same as that of a member of the Society of Friends." In the first place, the commission discovered that members of the Society of Friends have no special status. The war resistance of these people is a matter of the individual who protests and the protest may or may not be allowed to stand.

The question as to who is a conscientious objector should engage our attention. Who has a right to be one? If we desire our young people to attain this status, what should the Church do in order to build up the passive resistance which is necessary? In the next war our young people will need a mental and spiritual background if they desire really to object to the un-Christian war system. It will require a strong martyr spirit to stand aloof from the mass-madness when the propaganda factories begin to work again. There is still a slight hope that the Kellogg Pact may be taken seriously and that disarmament may be forced upon the ruling class of every nation. If the ruling class of our country really meant to have peace when the Kellogg Pact was signed, no judge could deny citizenship to a man like Prof. MacIntosh of Yale Divinity School. The rights of U. S. citizenship would readily be granted to men who insist that war is now illegal.

Rev. T. F. Rutledge Beale, a Congregational minister of St. Paul, has also been denied naturalization because he refuses to bear arms. The Kellogg pact is part of the law of the land. Our government has taken the position of condemning war as a method of settling disputes between nations. Recourse to war was denounced by President Hoover on July 24, 1929. The United States, jointly with other nations, renounced war as an instrument of national policy. The Pact of Paris was negotiated because nations agreed never to seek the settlement of

international disputes or conflicts by other than pacific means. Secretary Kellogg specifically stated that "The United States desires to see the institution of war abolished."

Christians heartily approved of this treaty. Under the Constitution this treaty is now a part of the supreme law of the land. Why do the militarists and war makers still dare to defy the Constitution of the United States?

There is no immediate danger of another world war. The nations of Europe are not anxious to arm labor just now. A. D. Emmert writes to the "Baltimore Sun" from London: "Hardly a country on the continent would care at present to take the risk of putting arms into the hands of its population and asking it to endure new hardships and sacrifices after the last four years."

Since we know that the ignorance of men, combined with weakness of will, involve them in tragedy, how can we help our young people to attain a frame of mind that will give them resolute poise even in the face of a new war frenzy?

1. First of all, we should no doubt teach our members to have recourse to prayer. If war is contrary to the teaching of our Lord and Master, the Church should insist on expressing the mind of Christ. How can the Church sanction war or condone the spirit of violence exhibited by some of its members? Nine-tenths of the people on our planet feel the cruelty of oppression. What can the Church do in this situation? We are caught in the whirlpool. Strong eddies, drag us along with the spirit of the time and the vision of the Master propels us in another direction. It is certainly a matter for deep study and earnest prayer. If the Church will listen to God surely a remnant, at least, will be saved. The grace of God will create something new. We dare not say that the days of miracle are past. The Son of God is still powerful enough to lay new foundations for a Church that will heed God's call.

2. Let the Reformed Church declare that *participation in war is sinful.* Then we can tell our young people to ask for "conscientious objector" treatment. Let us make sure that a majority of our members do not desire to put a khaki uniform on the Master of Life in the next set-to between the nations! Do we realize that the Church must be divorced from economic injustice before we can drive out the demon of war? The tempting situations into which the anarchy of the world's economic struggle place diplomacy, inevitably lead to "armed pressure" or war. When nations weave a tragic web of sin we can expect ruin to follow.

We shall need to develop in our youth the spirit of an adventurous faith. The false antithesis between "spiritual" and "mechanical" must not be allowed to stand as an excuse for the Church's failure to call attention to the difference between the Kingdom of God and the kingdom of mammon. If the Protestant Church continues to worship, in part at least, at the shrine of Ceasar, it will follow other Churches into a babylonian exile that will be its disgrace. An attack must be made

on the world powers that love darkness, force, and hate. That is the business of the Church. It has no commission from its Master to condone wrong and wink at iniquity. It is under compulsion to reveal the will of God. If it accepts favors and gold for assisting the will of powerful men, what excuse can it give to its Master when the day of its decline and shame comes upon it?

It is true that a cross awaits the Church if it turns against the world powers of force and greed. What of it? The cross will and should be its glory. Shall men continue in their vain attempt to move the heavy machinery they have invented over spiritual roads and bridges that are too flimsy to carry the load?

3. In the third place, the Church must make clear to its young people that the spirit of sacrificial love is absolutely essential if we are to make an impression upon a war-bent world. Dr. John McDowell, Moderator of the General Assembly of the Presbyterian Church says: "It is idle to talk of the Kingdom of God, of an ideal social order in which the divine will is realized, while the essentially pagan economic system exists." Our Church people should be informed as to the dangers which threaten the peace of our country should President Roosevelt's progress be halted. The policy of the ruthless exploitation of the common people must be given up, not for the period of two years but forever. The Church that would try to insist on the divine right of property would be disowned by God quite as much as the Church that tried to uphold the divine right of kings.

Vested interests should have discovered by this time that their supremacy over life is nearing its end. They could lead mankind to another trough of blood, but many conscientious objectors would refuse to drink.

The economic well-being of the people of the world should be a matter of vital concern to Churches whose Master has compassion on hungry multitudes. The Church simply must care as to what happens to human personality. When national policies make for hate, Christian Churches should speak out in spiritual pain because they believe in a Christian way of love. Would it not be well for the Church to demand that the private manufacture of munitions be abolished? Should not the Church insist that the exportation of arms to nations who violate the peace pact be prohibited? Should not the Church feel the pain of the millions who have become poverty-stricken? Schools, colleges and Churches are being closed. Surely we dare register our heartache in the face of such beggar conditions.

The best answer that the Church can give to the war system is that it demand that federal legislation be enacted to safeguard the rights of conscientious objectors. The gospel of peace should have a greater hearing than the gospel of Mars.

Lakewood, Ohio.

—*Reformed Church Messenger.*

Karl Barth and Hitler

A pamphlet by Karl Barth entitled "Theological Existence Today" has been widely circulated in Germany during recent months.

Two thousand pastors have signed a covenant asserting the supremacy of conscience and objecting to putting the church under Nazi control. Twenty-two Berlin pastors have issued a manifesto in behalf of the two thousand.

The special correspondent of the *Manchester Guardian Weekly* of October 27 gives us the following interesting picture of a phase of the struggle in Germany which has not been much emphasized in the United States.—*The Editor.*

In their campaign against religion the Nazis differentiate sharply between Catholics and Protestants. Their attack on Catholicism was principally political—the secular organizations of the German Catholics, notably the Center Party, have been swept out of existence. But violence has also been done to the Protestant faith by the Nazis—a violence incomparably greater than that done to the Catholic faith. Physical violence has been done; some of their clergy have been intimidated or dismissed, several divines of high eminence were compelled to resign, there was Brown-shirt turbulence in the churches, symbols of Hitlerite militancy—drums, brown uniforms, and swastikas—have vied with the organ, with priestly garments, and with the Cross even during divine service itself. There was Nazi intimidation during the recent church elections, and the returns were tampered with. But the German Evangelical Church has, above all, suffered, and is still suffering, from a spiritual violation that has no counterpart in any other country excepting Russia. Certain "reforms" have been forced upon that church—though not, it must be admitted, without the acquiescence of a large number of the clergy—through no inner ecclesiastical or theological need or impulse, but in the unique interest of the Dictatorship.

The main impulse in the evolution of the "German Christians" is a warlike impulse—they are a part of Germany's moral rearmament. Their doctrine is necessarily a reflection of Hitlerite doctrine. This has led them into contradictions too crass to escape public mockery. "The Church," according to one of their proclaimed tenets, must in future "be the Church of German Christians—that is to say, Christians of Aryan race." The "German Christians" also proclaim the "sovereignty" (*Hoheit*) of the "National Socialist State" (and they mean more than its purely temporal sovereignty). The Gospel, they venture to declare, must hereafter be preached as "the Gospel in the Third Realm," while Christian doctrine must not only be a defence against "Mammonism and Bolshevism" but—so these inverted Bolsheviks assert—against "un-Christian Pacifism" as well.

So far they have prevailed not merely by reason of political pressure but also because a multitude of German churchmen succumbed to the nationalism, the revivalism, the general militancy, and the polydaemonism of the Hitlerite movement.

But the spirit of the Reformation is not dead in Germany. Resistance—not in the political sphere (where there could be none) but in the theological sphere—has found superbly audacious expression in a pamphlet entitled, "*Theologische Existenz heute*" ("The Theological Existence Today"), by the well-known divine Karl Barth, who is professor of theology at Bonn.

It is not Barth's purpose to oppose Hitler or the Nazi movement; indeed, he recognizes Hitler's political leadership over the German nation as an accomplished fact (which it indubitably is). He is not concerned with the Left or the Right, with revolution or counter-revolution, or with politics, or with movements of any kind, but with theology alone. He defends the Church *in* the Church. His pamphlet is one of the most splendid pieces of polemical writing in the German language; its impassioned prose is worthy of Luther.

Barth challenges the legitimacy of the reforms that have been forced upon the Evangelical Church. Even a reform that merely affects the outward, technical organization of the church "must arise from the inner needs of ecclesiastical existence, and from obedience to the Word of God, or else it is no ecclesiastical reform." He challenges the "authoritarian principle"—certainly, he argues, there may be leadership in the church, but only when it has come about of itself, when it is an event, an accomplished fact; "in Luther and Calvin it was an event, not by virtue of any particular office but quite simply because it happened within the framework of their everyday function as preacher and professor at Wittenberg and Geneva." And *this* leadership of theirs was "very authoritative, very spiritual, and, above all, very real." There can be no real leadership "save when leadership is an accomplished fact —the authoritarian *principle* is pure nonsense, and whoever says the contrary does not know what he is talking about."

Barth summarizes the doctrine of the "German Christians," one of the tenets in which is that the Church must in future be the "Church of German Christians—that is, Christians of Aryan race"—and then declares:

> What I have to say on the matter is simple—I say No, without reservation or qualification, to the letter and to the spirit of this doctrine. In my opinion this doctrine has no right of asylum in the Evangelical Church. In my opinion the end of the Evangelical Church would have come if this doctrine were to achieve the exclusive preponderance the "German Christians" wish it to achieve. In my opinion it would be better if the Evangelical Church were reduced to the smallest handful, and were to go into the catacombs, rather than conclude even a distant peace with this doctrine. I look upon those who have accepted this doctrine either as seducers or seduced. . . . I can only request my several theological friends who, by force of some hypnosis or some sophistry, have found themselves able to accept this doctrine, to take cognizance of the fact that my separation from them is definite and final, save in so far as they may, in happy inconsistency, have retained some other Chris-

tian, ecclesiastical, and theological substance side by side with a doctrine so false.

"It is not the business of the Church," continues Barth, "to serve mankind or the German people; it is the business of the Church to serve the Word of God alone." The Church does "not believe in any particular state, such as the German State, nor in any particular kind of state, such as the National Socialist State." The Church "proclaims the Gospel in all the realms of this world, she preaches it in the Third Realm as well as in any other, but not under the Third Realm and not in the spirit of the Third Realm."

The doctrine of the Church cannot be determined by this or that situation or period or political creed, not even by the National Socialist creed, but only by "the behests of Holy Writ." Membership of the Church "is determined not by blood and therefore not by race, but by the Holy Ghost and by baptism. If the German Evangelical Church were to exclude Jews who have adopted the Christian faith, or were to treat them as Christians of an inferior kind, it would have ceased to be a Christian Church."

These are some of Barth's principal theses. He does not proclaim them merely because he wishes to refute the doctrine of the "German Christians," for he does not consider that doctrine worth refuting ("and I expect no good at all to come from any discussion with their leaders"); nor because "an unprecedented heresy has asserted itself" in that doctrine (though the doctrine as a whole is not altogether new, being chiefly composed of "select specimens from the theological dustbins of the much abused eighteenth and nineteenth centuries"); but because the "German Christians" have shown that violent methods "in the manner of political mass demonstrations and political propagandist marches can give form and force to a faith-movement."

And now the primary need is that

> a center of spiritual resistance be created. . . . Wherever the Church *is* the Church, there she has already been saved. . . . The Church is present in her entirety wherever two or three are assembled in the name of that entirety. . . . But where there are "movements," even when animated by the best opinions and intentions, there errors and sects are close at hand. The Holy Ghost requires no "movements," indeed, it is highly probable that most movements have been invented by the Devil. . . .
>
> "The Word of God endureth for ever," and for that reason the Word of God is indispensable every day, for every day hurries towards eternity. That is why the Church, that is why theology, cannot start on a winter sleep even in the "Totalitarian" State, cannot tolerate a moratorium, or even a "*Gleichschaltung*" (a term meaning integration in the Hitlerite system) . . . for even in the "Totalitarian State" the people live by the Word of God, the content of which is "the Forgiveness of Sins, the Resurrection of the Body, and Life Everlasting."—*The Christian Leader.*

An Interesting Theological Magazine

One of the journalistic casualties in the history of our Church, which some of us have deeply lamented, was the demise of the *Reformed Church Review*, a theological quarterly which, through a large part of its history, ranked exceedingly high, and of which it can truthfully be claimed that it helped in no small degree to *make* the history of American Protestantism as well as to *interpret* it. The *Review*, alas, fell upon evil days in the post-war era of the "go-getter," when only a few hundred choice souls remained to appreciate its superior virtues and to afford material sustenance; and it went, for a time at least, into total eclipse. It has always seemed like a stain on our escutcheon that we allowed so important an organ of our denominational life to become "the victim of suspended animation."

We were moved to these reflections by the fact that we have just been privileged to read the September number of the *Thological Magazine* of the Evangelical Synod of North America. This is a bi-monthly of 80 pages, published by the Eden Publishing House, St. Louis, Mo., at $2.00 per annum, and edited by Dr. H. Kamphausen of Cleveland, O. The next issue will complete Volume 61, which shows that the magazine has been sustained for a least two generations. This, in itself, must be a source of real gratification to our good friends in our sister communion.

The current number contains six thoughtful articles (of which two are in the German language), besides editorials, book reviews, and a department called, "The Christian World." The opening article by Prof. Robert C. Stanger, of Elmhurst College, is an able and timely discussion of "The Meaning of Belief in God for the Life of Today." Other topics discussed are: "The Denominational College," by A. S. Susott; "Missionary Strategy," by Dr. A. Stueler; "Instruction for Confirmation," by the editor; "The Christian and the Commonwealth," by Prof. Gruetzmacher; and "Thoughts on 'Faust'," by Dr. Schieler.

We are moved to express our felicitations to our brethren in the Evangelical Synod. We are glad that they have such an excellent *Theological Magazine*, and we see no good reason why, after the merger is effected, it should not be made an organ of the United Church. Meanwhile we would suggest to such pastors and thoughtful laymen in our fellowship as find it possible to do so, that it would be a good idea to subscribe for this journal and become acquainted as soon as possible with the point of view so interestingly presented in its pages. We believe such readers would feel right at home in studying this *Theological Magazine*, and the sooner we appreciate one another's point of view the better it will be for all concerned.—*Reformed Church Messenger.*

Book Review

(When ordering books, please mention this Magazine.)
NOTE—*Reviews, when not signed, are by the Editor.*

The Doctrine of Redemption, by *Albert C. Knudson,* Dean of Boston University School of Theology and Professor of Systematic Theology. The Abingdon Press, New York, 1933. 512 pages, $3.50.

Professor Knudson had been before the American religious public with a number of books, of which we especially mention the "Religious Teaching of the Old Testament" and "Present Tendencies in Religious Thought". Then he began the construction of his system of dogmatics. The first part dealt with the "Doctrine of God". The present volume, on the "Doctrine of Redemption", brings the subject to its conclusion.

It is manifestly impossible for us to give a full presentation of the contents of this second book even in outline. We shall confine ourselves, as we go through it, to picking out here and there characteristic positions for comment. The first part has to do with the creation of the physical world, with man and sin. Knudson holds that creation is the best view of the origin of the world. It is God's world and responsive to his action. God's purpose with it is to develop a kingdom of God in it. To carry this out there must be redemption of man.

We cannot be indifferent to the scientific ideas of the origin of the world, but we ask questions that are beyond the province of science. If the world was created by God what did he do before that? Science tells us of the vastness of the universe and of the multiplicity of heavenly bodies. It also claims that as far as we know only the earth is inhabitable by human beings. What, then, was the purpose of all these mighty creations if there was no mind there to know of them and appreciate them? These and other questions, though natural, are beyond our ken.

Miracles, says Knudson, are not breaches of natural laws and they are not essential to faith. The miracle of God's personal and creative presence in the world is alone vital to religion. It took the Church a long time to concede the fact that the Bible is not a text-book on science, or that science may be a better guide to knowledge than plain common sense. Melanchthon, Knudson tells us, railed at "certain men who from love of novelty or to make a display of ingenuity, have concluded that the earth moves. It is want of honesty and decency to assert such notions publicly, and the example is pernicious". Still science has often been just as dogmatic when contending that sense perception is the only source of knowledge and that materialism is the only tenable world view. The "old conception of matter as extended substance is beginning to disappear and a dynamic conception is taking

its place. Thought finds a reality that transcends sense experience and, if so, there is no good reason why religious faith should not do likewise".

The great problem of Evil in the world has always been a stumbling-block to the thought of Christian and non-Christian. The Christian will say that it is through pain and struggle that we become detached from the world and conscious of our kinship with God. He looks upon evil not as a problem to be solved but as an enemy to be overcome. We are redeemed in and through suffering and suffering takes on a new meaning through the experience of redemption.

Original sin, according to the writer, in its traditional form (as coming into the world through Adam's fall) is a fiction. We don't know anything about an original state of righteousness. It was the divine plan that man should enter the world with an animal inheritance. Knudson seems to accept the story of man's origin as told by the evolutionist. Man's inherent moral weakness arises from the survival of the tendencies of his animal nature. There is no sin or guilt to be attributed to the inherited raw material of human life. If sin is universal it is because of the enormous difficulties that confront the human will in its efforts to realize the moral and religious ideal.

Is God responsible for the coming in of sin? No, he foresaw the coming of it, and if he nevertheless persisted in his creative activity it must have been because of his faith in the power of his own redemptive agency. Sinful as man might become, there was yet in him a deeper capacity for response to the divine love.

In taking up the doctrine of Redemption, the author contends that it is not essential nor wise to stress the metaphysical union of the two natures in Christ. Rather should we see in him the perfect revelation of God. Jesus had a unique God-consciousness and he was the ideal man, the perfect organ of divine revelation.

The theory and meaning of atonement naturally receives a great deal of attention. The author rehearses the different conceptions the theologians of the past have advocated, up to Anselm and down from Anselm to our own times. He finds important contributions in all without identifying himself with any. Christ according to him, did not bear the punishment for the sins of the world. He did not make an objective atonement for them. There was no vicarious punishment. We should approach the Cross from the standpoint of moral and spiritual dynamics and find in it the perfect revelation of the divine love and righteousness and a profoundly moving example of absolute faithfulness to duty. The suffering love of God (in Christ) awakens an answering love in the hearts of man.

In dealing with the Christian life Knudson fully acknowledges the work of the Spirit as the new dynamic of the Christian, but believing in the moral freedom of the individual (the freedom of contrary choice) he declares himself in favor of synergism as opposed to monergism.

The second coming of Christ, in the real apocalyptic sense, Knudson says, fails to fit into the modern world view. It is to us the symbolic sign of the ultimate triumph of Christianity.

It can thus be seen that the author departs in a number of things from the conventional dogmatic theology. He quotes Ritschl more than any other theologian and in his Christology and soteriology Knudson seems to belong in the Ritschlian school.

It is a vast subject with which the author has to do. It becomes still more difficult as in the case of all important doctrines, he gives us their historical development (a "Dogmengeschichte" as we call it in German). The erudition of the writer commands the greatest respect. The way he has thought through all the phases of his system is altogether unusual. The taste of the times is not favorable to "systematic theology". Barth indeed has told us that we need a theology. Knudson's theology is not Barthian in any way. Still in this book the reader finds himself under the guidance of an expert. He may not agree with him always, but he is bound to be benefited by him.

A World That Cannot Be Shaken, by *Ernest Fremont Tittle.* With an Introduction by Halford E. Luccock. Harper and Brothers Publishers, New York and London, 1933. 137 pages.

Being pastor of a large Methodist church at Evanston, Ill., the home of Northwestern University, Dr. Tittle preaches perhaps to the largest voluntary college audience in the country. Still he is not a college preacher par excellence; he likes to speak to people as members not of a student body, but of the human race. He is well acquainted with the evils of our industrial system and is not afraid to speak his mind. We imagine he has quite a few of the industrial leaders in his congregation. That has apparently no effect on his outspokenness. He says, in his sermon on "Bread and God": "Not the scholar, not the artist, not the technician, not the priest, certainly not the saint, but the man of means has been accorded preeminence in our society. It is he who has been given the chief place at feasts and even the chief seat in the synagogue. It is he whose opinions have carried greater weight than the opinions of scholars and educators." And again, "vast accumulations of wealth making possible magnificent residences filled with beautiful works of art, making possible great estates enclosing game preserves, golf links, tennis courts, swimming pools: all this for the few, while the many huddle in ugly disease and vice breeding slums".

Convincingly he points out that although godlessness has always been possible as a belief, yet human society has steadily rejected it. Theism makes hope spring up eternally in the human breast. Faith in God has been the source of true philanthropy. Even Mencken's Mercury had to acknowledge that the Christian missionary went farther and braved more hardships in seeking out the most unfortunate of the race than any other men.

Two of the sermons we enjoyed most. The one is on "Poise". Its text is Psalm 120, 2: "My help cometh from the Lord who made heaven and earth". Poise, he says means self-control, balance of mind, coolness in the presence of danger. It requires the discipline of earnest, steady striving and of real hardship. It grows more and more according as a

man learns to live for a great cause. "Lincoln achieved it because he had found a cause in devotion to which he was able to transcend, not only his natural awkwardness, but his personal ambitions and heartaches." Horace Bushnell is also cited as a possessor of poise, composure, tranquillity. A friend had spent an afternoon with him when he—Bushnell— was at the point of death. This friend wrote in his diary, "As I left the house I felt a lively sense of things eternal and a desire to live in them." In this connection Dean Inge is quoted as saying: "He who will live for himself shall have small troubles, but they will seem to him great. He who will live for others shall have great troubles, but they will seem to be small".

The other sermon is on the "World That Cannot Be Shaken," from which the volume takes its title. The text is on Hebrews 12, 27. The author refers to the judgment that had come upon Israel, a calamity that destroyed for ever the possibility of a Jewish nation. Its patriots had dreamed of a day when their nation would become the cultural and religious center of the world. But what does the writer of Hebrews, a Christianized Jew, do in the face of such a catastrophe? Does he despair? Not he. He finds consolation in the faith that the world man makes is always imperfect and must give way to the world God intends to build. The breakdown of our own involves untold suffering, but later, when we see the necessity of building a better world, we are comforted by the faith that God is the builder, not we alone. What he says about the writer of Hebrews and his philosophy of history reminds of the unforgettable words Chas. E. Jefferson wrote and spoke on that subject, especially the eleventh chapter, the "Westminster Abbey of the Bible". Be sure and read it. (Jefferson as well as Tittle.)

The volume contains ten sermons. Five we have examined and found very good. We take the other five on faith. Dr. Tittle deserves your attention and you will be grateful for his acquaintance.

Christ and Human Snffering, by *E. Stanley Jones.* The Abingdon Press, New York, 1933. 231 pages.

The unspeakable amount of unmerited suffering that is in the world has always been a stumbling-block to faith. If there is a God at the center of the universe who is both almighty and good, why doesn't he see to it that suffering falls on those who deserve it, who have brought it on themselves by a wrong course of action? The author takes up this question and seeks to answer it. There is a mistaken idea prevalent that God will remove trouble and pain from the righteous if he has faith enough. It seems to result from the saying of Jesus about the "providentia specialissima." If not even a hair falls from our head without the will of the Father, how then could we turn to God in distress without having him intervene for us? But in reality this is found to be a false conclusion. The author brings striking examples where an only child is taken from a godly family, or where a young father and bread winner is stricken with death and an old grandfather who could be spared is left behind. Or a fire destroys the mission house and spares a brothel not far from the mission compound.

Such occurrences are apt to try and sometimes shake the faith of the Christian but the writer is on safe ground when he says that our world is a world of law and not of caprice. It acts according to the law of cause and effect and therefore it is a dependable world. It compels us to study these laws and take them into account and thereby learn to control the powers of nature. When the World War brought upon us such a colossal destruction of life and property, thousands seemed to lose their faith in a divine hand guiding the world of man, but it is not God's way to interfere by a miracle when the nations decide on sinful courses. They have to learn by suffering, the same as individuals.

In the Old Testament we come upon passages that seem to hold out immunity from natural evils to the godly, like, e. g., the ninety-first psalm. Jones thinks that spiritually explained this is still all right, but not literally.

The fact of suffering has in all lands and times been a challenge to the thoughtful and the attitudes towards it have varied. The Stoic has advised us to accept the situation but steel our hearts against it. Bertrand Russell is of that same school. The best we can do, he says, is to hold on with "unyielding despair." Buddha teaches that evil and existence are one and the same thing. Sink your individuality in the ocean of the All and by losing your ego you lose the possibility of suffering. The Mohammedan is a fatalist. What is decreeed by fate, he says, will happen. All we can do is to accept it.

The Christian answer is based on Christ. Jesus accepts the fact of human suffering. He doesn't explain it, much less explain it away. He makes suffering a testimony, an opportunity for witnessing. His disciples followed him. They did not simply bear the yoke, they used it. Sometimes God refuses to heal, in the interest of a higher good (Paul's infirmity).

Jones brings a multitude of examples of people whose share of suffering seemed too large and yet who became a source of blessing to others through the way they overcame and used it. For instance, the case of a crippled Hindu woman. When a baby she was dropped by someone and broke her back. At first she became very bitter; but later she let Christ into her soul and all was changed. She decided to become a teacher. Her condition was a hindrance at first, but later the people wouldn't let her go any more, for she radiated the love and power of God.

The elevation of a man, he says, can be measured by the extent that sacrificial love controls him. And again, religion appeals to two cravings: that for light on the mystery of life and that for power for the mastery of life.

Suffering is a gift of God. The troubles are agents of redemption. "There is a budding morrow in every midnight." God never takes anything from us without putting something better in its place. Sin, suffering, death are realities but not ultimate realities.

In speaking of Jesus and his suffering, especially his suffering on the cross, Jones never even mentions the older views of the atonement,

that Christ died to give satisfaction to God for man insulting the divine honor; or to satisfy the righteousness of God; or to pay for sin by suffering its retribution. He has his own, a more modern view. God made the world and man. By creating man a free agent, and so making sin possible, he assumed the responsibility of helping him out of sin. He did that in Christ. When Christ became man he took upon himself all that concerned man, sin and suffering included. No one lives to himself. Everything a man does influences others. That applies to Christ in the highest degree. The sin of man caused him suffering. It brought him to the cross. "The cross is the heart-break of God." Since God is Christ-like, he, i. e., God, suffers in the sin of man. He takes it upon himself. This idea of God suffering in Christ is a new thing in theology. If every sin causes the heart of God to suffer, he must be a great sufferer. Yes, says Jones, but still he is happy for he is happy who suffers pain for others.

We confess we don't seem to fully grasp the meaning of Jones' conception of the atonement, as he sets it forth in the chapter, "The Cost to God." Doubtless he would put the stress on the fact that God's love shines forth in the sacrifice of his Son. Not so clear is the other point that the cross revealed the wickedness of sin and in what way and sense Christ took away the sin of the world.

The book deals with an important subject and sheds much light on it. Jones makes much of the fact that all suffering can be made use of by faith and obedience and so will yield a wonderful compensation. An especially valuable feature, as in all his books, is the surprising store of illustrations he has at his fingers' ends. His stories are fresh, telling, inspiring; they almost seem to show that heroic faith is not an exception, but a regular thing in the Christian world. They furnish the ministerial reader with a treasure of case material he will be glad to avail himself of.

Problems of Protestantism, by *Lewis Gaston Leary.* New York, 1933. Robert M. McBride and Company. 310 pages.

According to the author of this book, Protestantism has to contend with many problems; but they are not the problems arising from the outer environment, or from intellectual difficulties, or from the maladjustments of our industrial system. "The real problems of Protestantism are concerned with those conditions within its body which prevent its spiritual resources from being effectively mobilized for warfare against the world's sin, suffering and sorrow."

The author diagnoses these specifically Protestant problems with expert knowledge and with great frankness. There is a great danger, he says, that the Protestant Church today reflects rather than directs the conscience of our civilization. There are uncounted multitudes in "Christian" America who are saying, "The Church has nothing for me." Some blame the troubles of the Church on the environment, saying this is a jazz age, an age of lawlessness. But, replies the writer, the world of the first centuries was a worse world than ours and yet apostolic Christianity developed its greatest strength just then and there.

In another chapter he finds fault with the fact that in the Protestant Church the pulpit is in the center; that people go to church to hear a sermon; that oftentimes this sermon has for its subject not the Word of God but some secular interest of doubtful fitness. Most people go to church because they want God, we offer them a performance. We fail to provide the spirit of worship. The church building itself should have the character of a house of prayer. "A sermon-centered church can never be an inclusive church." It Protestantism is to be the religion of the future, then it must regain the spirit of worship.

In a chapter entitled "The Unhonored Ministry" we are reminded of the great respect Catholics have for their priest or Jews for their rabbi and the inferior position of the Protestant minister. To the Catholic the priest has the authority of a world-wide institution back of him. His office holds him even if his personal life is ordinary or imperfect. The minister is often ridiculed in the movies; his lapses are given full publicity in the daily press. His own people don't want him to assume a position of authority; in many cases he is just hired by a religious group.

Nor does the Church itself try to enforce its own moral demands. Divorces are numerous, even in the Episcopal Church. The guilty are not required to do penance nor are they put out. The grafters, of which the Protestants have a large number, stay in the church. We have sixteen thousand suicides a year, most of them Protestant and they get, in most cases, a "Christian burial," often even the very words of the prayer service (intended for normal cases) are used.

A full chapter is given to what some term the "Scandal of Protestantism," its Sectarianism, its hundreds of denominations. With great satisfaction are noted the many signs that indicate the coming of a change. Many denominations of kindred theological and administrative views have united, et cetera.

What as to the message of Protestantism? Here, too, we face a situation not too satisfactory. The Catholic Church knows what it believes and its priests transmit the faith laid down by pontifical authority. Their people—although they have no share in making the faith or the message—accept it gladly and stay in it to the hour of death (generally speaking). In the Protestant Church we have Conservatives, Liberals, Fundamentalists and Modernists. What is called essential in one is given up in another. The writer labors hard to find a gospel, a simple gospel in which we can all unite; not with any great success. He doesn't say it is in the Apostles' Creed; but he is persuaded that all our churches really have as their basis the belief in the love of God revealed and made accessible through Jesus Christ. If they would only consider all else inessential.

The problem arising from the conflict with science and those coming from the evils of our industrial system are real and we ought to try to remove them. The writer considers them not insurmountable. It is in fact his thesis that the inner problems of Protestantism, as described in the chapters discussed so far, are more important and more dangerous than those resulting from those other sources. In this re-

spect various reviewers disagree with the author; especially the strong advocates of the social gospel.

The author takes the position that capitalism does not have to be replaced by another economic system, it has to be reformed, improved, made more serviceable to the common good. What the Church can do here is not to propose and help to enact this new industrial system. Her part will be the transformation of the individual and the improvement of conditions by the action of these transformed and socialized individuals.

The writer, in spite of his many criticisms and his seeing so many problems, nevertheless faces the future with hope, not with pessimism. We have read his book with interest and, we hope, with profit. The author is a sincere friend of the Church. He sees her faults and mistakes clearly, but he also points the way out. Between the old and the new way he wants to stay in the middle of the road. There are few who see the difficulties more plainly. There are also few who so kindly want to help Protestantism to take its talents out of the napkin and trade with them industriously to the benefit of the world and the credit of Protestantism itself.

A History of the Christian Church, by *Lars P. Qualben*, St. Olaf College. Thomas Nelson and Sons, New York, 1933. 590 pages. $2.50.

This Church History, written by a professor in a Lutheran College, tries to be fair to all sides, without sacrificing the integrity of its own position. We were interested in finding out whether this objectivity was really maintained. In turning to the Reformation period we tested its impartiality by its treatment of the heroic leaders of that age, especially those on the non-Lutheran side. Of Zwingli the book says: "While Luther centered his interest in Paul's doctrine of salvation, Zwingli concerned himself with the Pauline ethics. Religion was for Zwingli, as for Erasmus, a system of morals, a "philosophy of Christ." In 1519 he became acquainted with the writings of Luther, and his study brought something new into his life. The Bible Humanist became a reformer. For several pages the writer goes on showing what Zwingli and Luther had in common and where they differed. His comment is very illuminating. "Luther," he says, "centered his whole interest on the religious aspect of the Reformation and would not permit its association with political issues. Zwingli aimed at a political as well as a spiritual regeneration. He approached the gospel from the point of view of social reform, while Luther maintained that religiou should not be mixed with politics. In reference to these matters it may be said that Luther lived in the spirit of the Sermon on the Mount, while Zwingli breathed the spirit of the Old Testament." Thus sanely and fairly are the two men pictured. It seems to us the writer keeps his promise of being just all around, very nicely.

The same spirit is shown in the appreciation of the life and person of Calvin. About his conversion he quotes Calvin's words: "And what

was left, O Lord, for me, miserable and abject, but with tears and cries of supplication to abjure the old life which thou hadst condemned, and to flee into thy path?" The "essential feature of this experience was Calvin's consciousness of the all-powerful will of God which practically forced him into absolute obedience to the divine will." Calvin's Institutes the writer justly calls the most influential textbook of systematic theology the Reformation produced. "On the basis of an inerrant Bible, Calvin took as the starting point of his system, not God's love and grace as revealed through Jesus Christ, but the sovereign *will* or *power* of God. He laid equal stress on the omnipotence of God and the impotence of man.

Of the famous "Geneva Academy" the author says: "It became the great 'Mision House' of Calvinism. More than a thousand students from all parts of Europe attended daily the lectures of Beza and Calvin. Many left it eager to introduce the Calvinistic religion and educational ideas into their respective countries. Among these was John Knox, the leader of the Scottish Reformation."

The writer's judgement shows an equal balance in discussing the era of orthodoxy and pietism in Germany and other countries. Nearly two hundred pages are given to the presentation of the church life in America. On this department of church history the available material is not any too rich. So we appreciate all the more the comparative fulness with which the subject is treated. Each denomination gets a brief but not too general little chapter (or paragraph).

The book has about six hundred pages, but when you consider the subject matter, its importance and its many-sidedness, you will not find the story too long. Besides, the writer has a smooth and pleasant style and the reader will find many a bright and attractive chapter in the volume. It is a book for the theological student, and it will be equally welcomed by the pastor who is interested in church history or seeks light on some particular phase in the historic development of the church.

Nationalism: Man's Other Religion, by *Edward Shillito.* Willett, Clark and Company, Chicago, 1933. 170 pages.

The author, an Englishman but well known to Americans by his correspondences in the "Christian Century," sees in Nationalism a peril to Christianity and raises his voice in warning. In Russia the communism of the state is in deadly conflict with any kind of religion. In other countries religion is tolerated but the supreme devotion of many belongs to their country. Religion has somehow lost its hold upon the multitude and nationalism has come in to fill the hunger of the soul for something ultimate. Because it is closely allied to the noblest elements in human life it has crowded religion into the background. Nationalism involves acceptance of the will of the nation as the highest authority, above right or wrong. There is no danger to Christianity from other world religions such as Buddhism, Islam or Confucianism: they are all threatened by this new kind of religion.

Nationalism produced the World War. For a time it seemed as though the League of Nations would curb nationalism and emphasize the ideal of a family of nations. But soon it proved a fallacy and the national interests became more insistent than ever. We called it a new development. However, its fundamental idea is very old. The very first enemy Christianity had to face was emperor worship, an act of homage to the state in its divine authority. When war comes the power of Caesar becomes absolute. War is the test of loyalty to the state. After it has started, Christ is made the parasite of nationalism.

We notice a lessened devotion to religion everywhere. Science has convinced many that religious beliefs were beautiful but that they are not true. In comes nationalism and puts into the place of a discarded faith the reality of the power and ideals of the state. If it seems threatened from any side, the gods are invoked to fight on the side of the nation. The God of battles of the Old Testament is brought forth. The God of the prophets who teaches the favored nation the beauty of service and suffering for others (Deutero-Isaiah), is not wanted. The fate of Israel ought to be a warning. It was to be a messenger to the nations of the world of a living God. But fanatically devoted to its own glory, it made the great refusal and perished. So will all perish who put their trust in the sword instead of the God of righteousness and the prince of peace.

Looking back upon the history of the Christian era, the author says, the medieval world believed in the authority of the Church to regulate all affairs of life, the individual as well as the national. The Renaissance began the emancipation of the state from church control. He selects Machiavelli's book, "The Prince," to show the new viewpoint. Machiavelli has a non-moral conception of the state. In the person of its prince it has only its own self to consider, is answerable to no other tribunal. Religion was given for its field of operation the individual life. The conduct of the state is to be judged by the interests of the state. Here the writer mentions Bismarck's "Realpolitik" as a striking modern example of the Machiavellian state craft; but he goes on to say that from Machiavelli to the World War, Machiavelli was the authority followed by all nations.

Church and society have the task of educating old and young in a new conception of the nation's purpose and ideals. The prophets and Jesus himself are to be our teachers in the use of the Bible so that we may not try to justify a narrow nationalism with biblical precedent. The church should not do chaplain service to the state, not be narrowly national. If there is to be a new social order whereby all nations shall be brought together on equal footing, the church must help to raise up leaders.

The book performs a valuable service for the danger it warns against is only too real. At the same time, one feels that the task of taking the selfishness out of the nations of the world is so great that one may well ask, "Who is sufficient for these things?" Nevertheless, if the ultimate success is in God's hands, we should not hesitate to go as far as light and strength permit.

Religion in Our Times, by *Gains Glenn Atkins.* Round Table Press, Inc. New York, 1932. 330 pages, $3.00.

The author of "The Making of the Christian Mind" and other books gives us here a history of American religious life in our own times, roughly covering the period from 1892-1932. In these pages he deals, as he puts it himself, "with the drama of inherited faith face to face with all the elements which are recasting our minds and retempering our souls." Our inherited faith was largely determined by the influence and preaching of the men who were the leaders in the successive periods of religious revival. The book gives an interesting account of these men, from Jonathan Edwards to Whitefield in the eighteenth century and D. L. Moody in the nineteenth. They all insisted on a real spiritual experience as the turning point from the formal religion to one of saving strength. Conversion was the great fundamental and one had to be sure as to its time and reality. Although the Methodist Church was the real homeland of revivalism, nearly all the other churches shared the faith and borrowed the technique of the "soul-winners." There were limitations connected with it. The appeal to fear ("Sinners in the hands of an angry God," Edwards) was too one-sided, and the belief in an infallible Bible lacked the qualifying insight. Some, however, rose above these narrownesses. Moody preached the forgiving love of a gracious God; he became the best known and most successful religious leader America has produced.

A new time, however, was coming. Starbuck and W. James began to submit the very citadel of the old method to a critical analysis. They spoke of mass psychology and hypnotic influences being operative in the conversion experience. One could get the impression as though it was entirely a natural phenomenon, as though God had nothing to do with it. It could all be explained without calling supernatural powers into action.

To psychology was added biology. Darwin's theory of evolution was of the most far-reaching effect. First violently rejected, it soon became victorious all along the line. Geology destroyed the faith into the cosmogony of the Bible. Higher criticism, imported from Germany, revolutionized the whole conception of the biblical records. Finally the Social Gospel was discovered. Washington Gladden was one of its first advocates. The author accords great praise to him. Then W. Rauschenbusch followed. The doctrinally conservative were suspicious of the social gospel. The Lutherans still are; the rest of the churches have all opened their doors to it.

All these influences were bound to raise disturbing problems for the churches. The liberal-minded desired a restating of their faith. They objected to the virgin birth, physical resurrection of Jesus, etc. (Briggs and Crapsy trials for heresy.) But soon it was felt to be a better practice to preserve a moderate and conciliatory attitude. Towards the end of the epoch all minor differences moved into the background and the question of the reality of God overshadowed all others. The position of great scientists favorable to a spiritual interpretation of its universe has given a welcome strengthening to the Christian faith.

The author has chapters on the Institutional Church; the crusading Church (Parkhurst in New York City); Men and Missions; the movement for Christian Unity; the Churches and World Peace (in discussing the World War he says, his opinion was" that America could not stay out of the war and save her soul." He has never changed his opinion about that. "We were caught between tragic alternatives." (It goes without saying that we differ entirely from him in this respect.)

The material grows under the writer's hands. He discusses church advertising (giving Stidger of Detroit the crown); religious periodicals, the Independent, Outlook, Christian Century (has high words of praise for the editor, Dr. Morrison); religious cults, like Christian Science, Christian Healing, Theosophy, New Thought, trying to find some wheat in a great deal of chaff. Buchmanism is the last religious phase considered.

"The outstanding movement of religion during these forty years," so he concludes, "has been away from institutionalized forms. The mutual reactions of world religions have been quickened. . . . . Religion always has been unfinished, that is the secret of its power. There has not been a time since the Protestant Reformation when the sense of the unfinished in every region of life was more acute than now. That is religion's supreme opportunity for the future."

The author had a large field to cover. His interpretation of the leading personalities such as Edwards, Whitefield, Moody, Finney, W. Gladden, Phillips Brooks and Geo. A. Gordon, are naturally the most interesting parts of the record. His theological position seems to be that of the mild Liberal, but he aims to be fair and impartial towards all movements and men. The Baptist Church receives the fullest treatment.

If one wants a guide to help him see the forces that have been shaping the church of today, this is the book to buy and to study.

Old Errors and New Labels, by *Fulton J. Sheen,* Ph.D., D.D., LL.D. The Catholic University of America. The Century Co., New York, 1931. 336 pages.

When we opened this book, our eyes fell on the "Nihil obstat" of the "Censor Librorum" and the "Imprimatur" by Patrick Cardinal Hayes, Archbishop of New York. Our first reaction to this was to pass the book up, but on second thought we decidel that one Catholic book among many Protestant ones couldn't hurt.

The tone of the book, we found out quickly, was that of a man not affected by an inferiority complex. As already indicated in the title, the modern problems that the writer discusses, were not new problems in any sense; they were all old, ancient. They were errors, most of them two thousand years old or older, and all that their protagonists of today had done for them was: to give them a new label. Unlike many Protestants who are willing to make concessions to science when it attacks ancient beliefs, the writer sacrifices nothing of the old faith. He deplores the fact that controversy is dying out in the modern world.

He ascribes this phenomenon to people's aversion to do their own thinking. The Church was controversial in her great periods. When the creeds were created error had to be combatted and eliminated; this required hard thought and the result of this hard thought was the Church's body of dogmas. Today they want an undogmatic religion, an undogmatic Christ, a creed brief, practical, commonplace. A foolish demand, says the author. A Christian dogma is the Church's belief in a fact. These statements have reason, experience and revelation on their side; why, then, object to their dogmatic, authoritative character?

The Catholic Church has always been a defender of her creed, she has always loved controversy because she is madly in love with rationalism. (!) This declaration will seem preposterous to the reader but he must remember that there are three sources of our knowledge, the senses, reason and revelation. Some facts like the Trinity, Christ's dual nature, etc., are revealed. But the principal beliefs of natural religion can be grasped and defended by reason: it is these the author is thinking of when mentioning rationalism.

Today there is less intellectual opposition to the Church but more prejudice. "There once was a time when Christian society (he doesn't say, the Church, but that is what it means) *burned the thought in order to save society*, and after all, something can be said in favor of this practice." We say, incidentally, it is a good thing the Church hasn't the power to carry out this practice. The author is not the only Catholic who finds it commendable.

Then he goes on to speak of the effect modern science, like geology and astronomy, have had on religion, geology by trying to prove the age of the earth and astronomy by disclosing the vast size of the universe and the distances of the heavenly bodies. Over against this man seems so unimportant and the idea of a God interesting himself in his affairs loses much of its validity. Still, the author rightly replies that greatness is to be measured by quality, not quantity. If God has given man the ability to think over the divine thought and works he has fitted him for communion with the divine nature. Why then should he deem man's physical littleness a barrier to loving interest and fellowship?

So often the Church is charged with intolerance. The writer replies, the Church is and ought to be intolerant. Truth can't make a bargain with error and falsehood. Christ himself was intolerant. He was intolerant with sin, but not with the sinner.—Here his argument is manifestly unconvincing; for the Church that not only condemned heresy but burned the heretic can certainly not claim to have followed the Redeemer's example.

A chapter is devoted to the source of authority in the Catholic Church. The Protestant appeals to the Bible, the Catholic to the Church, or rather the pope as the vicegerent of Christ. Then he tries to show that the Catholic position is easier to defend than the Protestant. For instance, he says, the teaching of evolution cannot be accepted by Protestants without giving up biblical authority. The Catholic, however, is not so handicapped. The Church has never decreed

that evolution is wrong; it is waiting for further light. When theory has become an accomplished fact, then the Church will give it dogmatic approval. In this attempt to show the greater wisdom of the Catholic procedure, he has succeeded but little, we think.

Humanism, behaviorism, the Pelagianism of modern views of life are rejected; the tendency to accept great scientists as valuable authorities when they speak for or against religion, is ridiculed with good reason. The whole trend in modern education is toward paganism, he says. The Catholic system of Christian education is the only worthwhile one.

With a great many of his ideas we are heartily in favor. When he contends that religion, only, furnishes the dynamic and ideals of real character building, we say, agreed! and must deplore our inability to give such a program more than lip-service. His uncompromising attitudes towards the errors of the time is refreshing; his witticisms on the gods of science when they dogmatize on religion are telling. Of course, we accept many things in the book. We agree with him that many are going today in the ways of paganism, but he has not convinced us that the Catholic Church is the only cure for it.

Confirmation Sermons, by *Harold L. Yocum.* The Lutheran Book Concern, Columbus, O., 1933. 143 pages, $1.00.

We have examined this volume of Confirmation sermons and find it very good, indeed. The only criticism we should make is as to the length of the sermons. They fill ten printed pages each, on the average. It would certainly take 45 minutes to preach them; that is twenty minutes more than we should dare to offer our people on Confirmation day. But aside from the length, we find a good deal to commend in the booklet. The language is throughout of the popular and intelligible kind. And there is a great deal of good thought and persuasive advice packed in each sermon.

The discourses deal with the life of today, the life of the young people who are to make their confirmation vow, and the life of the old people who are on that day reminded of their own youth, of the promises they made and of the way they kept them or did not keep them. Listen to the description of the catastrophe of October, 1929, that plunged us into the depression. "Like the bolt from the blue came the sudden catastrophe that tumbled in ruins the house of cards we thought so strong. Books, which had displaced the Christ as the world's most solid institution, crashed in sorry chaos. Books about economics and social progress, which had eclipsed the Book of religion, were found to be worthless. The whole structure of American prosperity was shattered with gaping holes and crevices. The accumulations of a lifetime were lost; investments were a hazard and a liability; a whole attitude toward life was sharply rebuked. The great bubble had burst; and fortunes, hearts and lives were broken."

This is a quotation from the first sermon, which is entitled, "Remember!" (Psalm 78: 34, 35). It emphasizes two things we need to

remember: man's great need of God's help and God's great help for man's need.

There is no modernism in the book. In a sermon on John 8: 31-32 ("If ye continue in my words"), Jesus as teacher is properly placed in a unique position, altogether supreme. "Some", says the author, "may profess a magnanimous appreciation of the contributions which Confucius and Buddha and Mohammed and Plato have made to our religious consciousness; I think of the dismal darkness which still shrouds the souls of their disciples. The recent report of a committee on foreign mission work recommends that our proper aim be to "share" the good of our system of belief with that of other religions. A Christian cannot take such an attitude. Jesus will insist on the high throne of undivided worship in the shrine of our hearts. It is either "My disciples"—and only Mine, or not at all Mine.

There are fourteen sermons in the book, each showing careful preparation on the part of the preacher. They are 'way above the average and will be suggestive and helpful to any pastor who seeks inspiration and practical material while meditating on his Confirmation sermon.